

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,830.—VOL. XXXVI. [Registered as] SATURDAY, FEBRUARY 5, 1916. [a Newspaper.] PRICE TWOPENCE.
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NOTES BY THE WAY.

The "Aden Focus," for a copy of which we are indebted to a reader at Aden, is a bright little newspaper, and well reflects the pluck and enterprise of those who dwell at that outpost of Empire. Small as the journal is, it reveals a strong interest in the psychic side of things. There is an "authentic ghost story" related by a Scottish reader, L. R. Macrae, who tells of the appearance of the apparition of a man at a house in Scotland, the occupants of which had rented the place for the shooting season. The lady of the house one day saw a stranger enter the front door and walk into the drawing-room. Thinking it was a guest of her husband, she followed him, only to find the room empty. The mystery was afterwards cleared up—partially, at least—by persons in the neighbourhood. They recognised the description of the stranger as that of the previous owner of the house, who after his death had frequently appeared in his old home. The story is quite a typical one of its class, and contains nothing especially striking. But such tales are always interesting, and this contribution from Aden may serve to add another stone to the cairn of testimony on the subject of hauntings. It is observable in this case, as in many others, that there was no question of a "filmy phantom." The apparition was objective enough in appearance to be mistaken for a person in the flesh.

* * * *

A more important article in the journal under notice is a description of the after-death experiences of an officer at the front. It is entitled "A Common Episode" and deals with the subject quite on our own lines. The officer in the thick of battle finds himself suddenly at home with wife and child—although in a dream-like fashion. Then "there grew upon him a feeling that he had no right to be away from the fighting, for he could not remember having obtained any leave of absence." Eventually, in the same dream-like way, he finds himself back on the field, but is mysteriously baffled when he attempts to take a physical part in the combat. Eventually he is visited by one of those missionary spirits who minister to such cases, and learns that he is really "dead." The story is well told, and the author is sufficiently well versed in psychic science to be able to give much that we recognise as accurate description and explanation. We are not dealing with fiction dressed up as fact, but with facts put together as a story to convey a lesson. Some day the truth will be generally known and we may see the "Times" and the "Telegraph" following in the track of "The Aden Focus"!

"On Immortality: A Letter to a Dog," is a charming and gracefully-written little work by Miss Lind-af-Hageby. It is, in effect, a character sketch of her St. Bernard dog "Barry," written with that degree of sympathy and insight into canine character which might be expected in so distinguished a champion of the humbler brethren of life. The book will be read with pleasure by animal-lovers, and may even serve in some degree to offset the attacks on dogs which have appeared recently in the newspapers—a campaign initiated by an author of note in a distinctly bilious condition of mind. Miss Lind's book is illustrated with views of Swiss scenery connected with the history of "Barry," of whom there are portraits. The story has the true human note, and is full of mountain air. Even those to whom the "mere kindly animal" makes no appeal will be the better for reading it. The question of immortality comes in at the end in an eloquent passage in which the author, looking "beyond churches and temples and libraries of interpretation of the nature of God," sees "the Spirit of Life, which is also the Spirit of Hope."

There is no essential difference between the love that inspires the dog and the love that inspires the sage. Both are deathless: the seed of eternal progress.

The book is published by the author at 170, Piccadilly, at 1s. net, and is sold for the benefit of the Purple Cross Service for Wounded and Sick Army Horses.

* * * *

Mr. James Hewat McKenzie, that intensely practical exponent of "spiritual and occult laws," has published a pamphlet, "If a Soldier Die, Shall he Live Again?" It takes the form of a letter from and the author's reply to a mother whose son has been killed at the front, and who has appealed to him as an expert in Psychical Research. The reply, of course, occupies most of the pamphlet, as containing the evidences and conclusions designed to enlighten and solace those bereaved by the war. Mr. McKenzie's attitude towards all those whose doctrines concerning death are theological, metaphysical or obscure may be expressed in a Shakespearian tag: "Mark now, how plain a tale shall set you down." And it is a plain tale indeed. The author's teaching is clear, definite, vigorous, and yet delivered with sympathy and a sincerity that cannot fail to be impressive. The track is well-beaten; it is almost as if a steam-roller had gone over it. There are no quibbles or subtleties. A—b is made to spell *ab* and not *abracadabra*; and there are vast numbers to whom such a pamphlet will appeal. It gives them something they can understand, and thus appears in sharp contrast to the complicated doctrines of the scientific and Theosophical branches of the subject. The pamphlet, we learn, is designed for the reading of soldiers engaged or about to engage in the war, as well as for the friends of those who have fallen. It is on sale at the offices of the Alliance, at many bookstalls, and can be obtained from the author at 1, Stanley Gardens, Bayswater, London, W., price 2d., or post free 2½d.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, FEBRUARY 17TH,

WHEN AN ADDRESS WILL BE GIVEN BY THE

REV. A. J. WALDRON

ENTITLED

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AT MONS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.

Apl. 13th.—"Spiritualism in the Balkans," by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, February 8th, Mrs. Wesley Adams will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, February 10th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the first of his series of lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, February 11th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, February 11th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

Feb. 10th.—"Spirit Doubles and the Ka."

" 17th.—"Charms, Mascots and Talismans."

" 24th.—"Precious Stones—Their Psychic Properties and Powers."

March 2nd.—"Auric Lights and Phosphorescence."

" 9th.—"Metamorphism in Rocks."

" 16th.—"Permeation of Silica."

" 23rd.—"Crystals."

" 30th.—"Transformation of Insects."

April 6th.—"The Knights and Hospitallers—Their Visions and Story."

" 13th.—"My Psychic Experiences."

THE MODERN URIM AND THUMMIM.

PSYCHIC TELEGRAPHY AND THE BLUE-VIOLET AURA.

BY DAVID WILSON.

Persons who believe not only in survival after death, but also in the possibility of communicating with departed friends, appear to be divided largely into two groups. First, those who would, if they could, exclude entirely the intrusion of the psychological factor in the receiving of these communications, and, secondly, those who ignore that factor altogether and attribute everything they get by automatic and inspirational writing to a departed personality.

Now, taking the messages received on the "psychic telegraph" as a whole, and comparing them with any other series of modern psychic messages, it will be seen that in lucidity and average of correctness the former easily surpass the latter. But when we come to consider some of the ancient psychic messages the matter is far different—owing, I believe, to the fact that the old-world seers, prophets and psychics did not disdain to use material means to assist them. For example, Urim and Thummim in the hands of Aaron; and numberless other instances. The following experiment was carried out in the endeavour to compare the efficiency of the following methods of receiving psychic messages:—

A.—Automatic method.

B.—"Psychic telegraph" (old pattern, utilising the electric current).

C.—Method by Urim and Thummim (Quartz Wave Detector).

The following represent the same messages received by these three methods in the above order (it was requested that the messages should be exclusively for people who could be found, so that they could be verified or otherwise).

A.—(By automatic writing—dots signify meaningless letters and scrawls in the script).

"W . . wish . . rd . . . hn Bu Brooklyn . . . Hale . . . V Prs . . yet know . . . Vera Sassalitch rikova . . . anxious in mind w . . near to . . . stolen Stepan . . . from . . . Varcolli K . . . Forget golden vessel but ra"

B.—(Same messages as received by the "psychic telegraph.")

"We wish record John Bus Brooklyn David Hal . . . wport New . . ire . . o . A V Peter . . ber 1916 . . May 17 yet know which Vera Sassulitch Vera Filipoff . . . near to a thousand times counting to death he has been . . lost been the great . . . stolen . . by . . Stepanovitch . . Michael O Greetings to my old frien . . . of th . . . L.S.A. Ed Hawthorn . . . is no immutability . . owes his influence to this . . no account on Saka Maru . . right way . . is going back unto excellency . . these things were of the Egyptian daughter of Pharaoh."

C.—(Same messages as received by "Urim and Thummim" method, which is not so mechanical as the "telegraph" in that the influence of the "Metallic Medium" on the crystal is supplemented by the psychological factor, which method consequently approaches the one used in more ancient times. There has not yet been time enough for anyone to identify any of the messages, but, perhaps, they will do so after publication.)

"We wish to record our names so, John Bush, Brooklyn, U.S.A., David Hale, Newport, New Hampshire. To A. V. Peters . . about October, 1916, or March, 1917, we do not yet know which. Vera Sassulitch V. Filipoff, Marya Tze-brikova Tehmiyavitch master the prince and Ianxius in mind we have been for the King. Near to a thousand times counting to death he has been and old trouble to his kalaina back has come. But fearing greatly are we still for by omen lost has been the great pendant . stolen by Stepanovitch it is, barin [? D.W.] I the honour have to sign the word for the master.

Michael Obrenovitch

by Verkovitch, the hand of.

"Greetings to my old friends of the L.S.A., from Edith Hawthorn. To Arthur from M. E. To C. Varcolotti [?]. Greet-

ing from K. to Peters. I who send this message was Sergius Sokoloff [?]. I am now yourself—this is one of the matters upon which XX will seek enlightenment. There is no immutability of individuality. A. N. thinks much of this and will speak of this to you; therefore prepare the subject beforehand. Poleiksy [?] owes his influence to his advocacy of these views. To L. Forsyth Yoko . . . Yokohama. No account sail on the T [?] . . . Saka Maru

"These things are in the right way. For thus is a going back unto excellent times when these things were clearly seen of men. Forget not the golden vessel of the Egyptian who spoke unto him called the son of Miriam but rather of Seker-he-ti a daughter of Pharaoh."

I have made several trials of this comparative method of receiving messages and I find that as in the above case the method by Urim and Thummim (or Quartz Wave Detector) surpasses all the rest. Nevertheless, of course, I am but at the beginning of the investigation.

THE BLUE-VIOLET AURA AND THE PHENOMENON OF LIFE.

Many months ago I believed that the blue-violet aura (apart from the "Metallic Medium") was the especial mark of the human psychic, but now I find that its scope is not nearly so restricted. It would seem that in some degree it is present not only in every human being, but in dogs, cats, and even mice. A suggestion of this blue-violet aura has been also faintly seen in two such different plants as a member of the cactus family and a geranium. Colonies of bacteria also have a suggestion of this blue-violet light. (This is not my own observation, but seems, nevertheless, quite consistent with the other facts.—D. W.) It is, however, in the human psychic that the aura seems most pronounced.

When I found that this blue-violet appearance of the "Metallic Medium" could, to some extent, be transferred from it to a quartz crystal, the point was immediately raised as to whether other substances could be so affected.

Now I find that so far from silicon (quartz) being the only element thus affected, it is one of the least so. For hydrogen, carbon, nitrogen and oxygen, upon being exposed to the "Metallic Medium" (even through glass), dispense in some way with their normal auræ—which are red—and assume the blue-violet much more intensely than in the case of the silicon. Does it signify anything that these elements which take up most readily the blue-violet aura are just the ones which are so closely associated with the phenomenon of life?

In any case the question of aura seems intimately bound up with that of bodily health, if indeed its presence or partial absence is not actually the determining factor. For it would seem that as the health of people improves or deteriorates so does the appearance of their auræ tend to augment or disappear.

Those who have had facilities for observing state that a dead man has not any aura at all—in this case the colour not being specified. Personally, I can affirm that a plant, which when living certainly had an aura, has none when dead. From the following experiment which I have tried a number of times it appears that:—

1. A growing geranium, after having been subjected to a prolonged scrutiny in the dark, does show a faint blue-violet luminescence.

2. If some of the "Metallic Medium" is now placed near the roots of the geranium and left there for several days, this blue-violet luminosity in the plant becomes markedly more intense and continues so, while the aura of the "Metallic Medium" ultimately disappears.

3. If the exhausted "Metallic Medium" is now removed from the geranium and placed in a sealed bottle while the plant is watered periodically with a very weak solution containing arsenic, it will be found that as the plant dies, so does its blue-violet aura tend to disappear, and

4. When the plant is at length dead, its blue-violet aura will have entirely vanished, while on examination the "Metallic Medium" in the sealed bottle will be found to be apparently completely restored.

THE FRENCH PSYCHIC PRESS.

The "Psychic Magazine" (Paris), in an article, "German Perfidy in Psychic Research," refers to Germany's habit of appropriating to herself any new invention. Thus, when Marconi brought forward his discovery of wireless telegraphy, an imperceptible modification was made in his invention, and the result was put forward as the "Telefunken" (atrocious word!), the Prussian Government assisting the undertaking by a grant of £200,000. This is but a minor instance, but it serves to show the German method and outlook. Even the British anthem, "God Save the King," has been filched to provide the Bavarians with a national hymn! The writer of the article, Dr. Prompt, considers that Sedan was the dominating influence in creating in the mind of the German people that disastrous belief in the superiority of all things German. Their success in this battle, obtained by surprise and an enormous advantage in numbers, was regarded with a significance out of all proportion to its merits. They felt that nothing could stand in the way of their military power; but not content with the belief that theirs was the finest army in the world, they came to regard their navy, their industries, poets, musicians and scientists as being also in the foremost rank.

On the question of German methods in psychical research he is less convincing, as his charges relate to matters which are still the subject of controversy. As to the mechanical and materialistic attitude of German psychic science he might have written with greater justification.

Mlle. Berthe Barklay replies to Miss Felicia Scatcherd's letter in the "Psychic Gazette" on the subject of the medium Eva C—. Mlle. Barklay's position is that she has never been permitted by the medium to verify the alleged phenomena. Miss Scatcherd is rallied on the volatility and enthusiasm with which she pursues the investigations; and one fancies the discussion will lead to an *impasse*. Mlle. Barklay is clearly not open to conviction.

D. N. G.

PASSING OF MR. J. S. GÖBEL.

The movement in Holland has sustained a heavy loss by the passing away on January 1st of Mr. J. S. Göbel, Editor of "Het Toekomstig Leven" ("The Future Life"). For nearly a quarter of a century J. S. Göbel occupied a prominent position within the ranks of Spiritualists—being one of the pioneers in Holland. He established and edited his fortnightly paper for over nineteen years, with conspicuous ability; a notable feature of that paper was the editorial notes, which abounded in original ideas. As public speaker, Mr. Göbel addressed large audiences throughout the country, where his able lectures, delivered with persuasive eloquence, induced hundreds of people to investigate the subject of Spiritualism.

In 1894 he, with a few friends, formed the National Association of Spiritualists. In the course of an appreciation of the departed leader, Mr. Goedhart, of The Hague, writes:—

Well read, a good linguist, and of a most sympathetic nature, Mr. Göbel was the counsellor and friend of all his fellow-believers, and more especially the designated guide for younger investigators. His heart and soul were in his work, and his whole life was one sacrifice to the cause of Spiritualism. Workers in all countries, and specially those who were identified with the beginning of the movement, will understand what these sacrifices mean—the uphill work and the bitter disappointments they engender. Though it is true that no one is indispensable in this world, yet Göbel's place is hard to fill in a country like Holland, where the national character—so fondly and loyally attached to old customs and traditions—chafes against all innovations, and is hostile to supernaturalism and mysticism.

The vacant editorial chair of "Het Toekomstig Leven" will be filled by his widow, Madame A. Göbel-Nierstrasz, who will be assisted by a committee consisting of former contributors.

PSYCHICAL RESEARCH.—Only those who have pursued this subject diligently can adequately estimate the immense difference which it has made in the aspect of death or can realise what are the duties which spring out of the fresh knowledge which has been gained.—From "The Bridge of Death," by H. A. DALLAS

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TO GO FORWARD.

Forward, forward, let us range.—TENNYSON.

There are those who, having proved for themselves the reality of a life beyond, seem to be possessed of an unquenchable desire to continue the process. They demand that it shall be proved over and over again, and that demonstration shall be added to demonstration *ad infinitum*. It may be due to an excess of enthusiasm or an inability to "make up" the mind with sufficient resolution. More probably it is caused by what one may call the fascination of an idea. It is the difference between mastering an idea and allowing the idea to master oneself. We see it frequently in less important instances where some thought—it may be a happy and inspiring one or a mere grievance—so dominates the mind that its progress is arrested and it can do nothing but revolve round and round it. Even a fine idea ought not to have this effect upon us, much less a small and enfeebling one.

Let us, then—we who have proved our case—take it that we have mastered the primary idea, and that any repetition of the argument, so far as we are concerned, is merely tedious and time-wasting. Only so can we advance and show a measurable improvement on the record already achieved. We have no longer to argue, to plead, to appeal concerning our case—we have only strongly to affirm it and to apply all the conclusions that flow from the affirmation. In this direction, of course, the work of each will take different forms. Those humane and sympathetic souls who aspire to heal the sorrows of the world will take those conclusions which point to consolation and spread them broadcast as they are now doing. Others of a philosophical turn will work out the bearing of the idea on the world's thought, and the expression of that thought towards a better social order. The scientific minds will study the laws and methods of intercourse between the two worlds with a view to making it orderly, definite and reliable. All these and other classes of workers are already active, but we want to see more and still more of them.

Our appeal here is to the laggards, to those who are still under the spell of the idea, and who circle continually around it. Providence designed us for something better than to be the mill-horses of Thought. Let none think that to go forward in life in any high sense is to leave anything of real importance behind. All the ideas we have mastered become part of us—this great idea of

human survival amongst them. The fact will not become suddenly incapable of proof because we have ceased to assure ourselves and re-assure ourselves of its reality by routine experiments. Even if the matter rested on a less impregnable foundation we should still counsel advance in a spirit of high adventure, leaving something to faith and providence, and disdaining the small cautions and the petty prudences. But the thing is proved a thousand times, proved by induction and deduction, by principle and fact, by intuition and intellect. And so we may say with Dan Chaucer, "Forth, pilgrim, forth!" There is nothing to stay thy way. That some of the more imaginative and ill-balanced minds of those who have gained the proof have enmeshed it in a web of wild doctrines and weird conceits need vex thee nothing. Slash through them with the blade of reason and of faith in a reasonable Universe. Say "I have proved man as living a human and natural life in a better world. Prove your dragons, hydras and other supramundane monsters—which are to me, at present, merely the products of your unhealthy imagination—and I will believe in them also."

But go forward—whether to testify of the truth, to study it in its larger aspects, or it may be to proceed along the ordinary lines of the world's work, with the power and inspiration it will infallibly bring.

It has been said that truths grow dull and staled by continual repetition in hackneyed phrases. But that is not the fault of the truths. It is the fault of the formalist, the speaker by rote. A man who has mastered his truth and realised its value will give it a thousand scintillating forms and make it a living thing in the minds of all those who hear him. But so long as he is held by it in a condition of curiosity and fascination, craving only the satisfaction of a continual thirst for sensation, so long will his truth be for him only a kind of mania comparable to the devotion of the miser to his gold, or any other forms of idolatry in which a man is possessed rather than possessing. As well might a mathematician devote himself to eternal adoration of the multiplication table.

The survival of man is a truth demonstrated by the reason, immortality is a truth demonstrated by reason and intuition. From these truths flow consequences and results in an unending stream. When they are followed out, the affirmation of the central truths will be made in an infinite number of forms, fresh, vital and compelling. They will write themselves in human lives in ways more convincing than a host of phenomenal demonstrations or a whole library of learned tomes. In the meantime we need the demonstrations and the books, not to dwell in or on them perpetually, but rather as a means to an end—progress beyond them.

THE STUDY OF THE HAND.—On Thursday, the 27th ult., Miss J. Louise Till ("La Yenda") gave the third of her series of lectures on the hand at the Rooms of the Alliance. On this occasion she dealt with the significance of the fingers, the "mounts" and lines. Of the lines, she stated that in themselves they had no special meaning or value. They simply acted as "telegraph wires" bearing the messages which had been despatched from the various central points in the hand—viz., the "mounts." Each mount was, in effect, a centre as representing a group of nerves. In reading a hand psychically these messages could be "tapped" and their purport gathered, and if the psychic was in tune with the subject wonderful readings could be given—readings far transcending those of the more scientific order. But there was always the danger that the subject might by the attitude of mind erect an invisible but insuperable barrier against the efforts of the psychic. Thus came failure. It was wiser, therefore, for the learner to study the subject scientifically, so that it should not suffer any loss of prestige through those failures which might result from entire reliance on the intuitions.

A CHAPTER FROM MY PERSONAL EXPERIENCES.

BY PERCY R. STREET.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, January 20th, 1916, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

(Continued from page 38.)

Later, Mr. Street and his family were reduced to such severe straits that, their rent not being forthcoming, they were in danger of having their home "sold up." That was on a Saturday, and he and his wife sitting by the fire "consulted the table." Mrs. Street's brother communicated, saying, "Don't worry, Percy. We will raise up a friend for you. It will be quite right." The bailiffs were to enter on the Monday. On Sunday he visited Reading, where he was to speak for the society there. He went to the hotel where he was to be entertained, his hostess being a lady known as "the mother of Spiritualism" in Reading. He said nothing of the séance or of his troubles. Late that night she came to him, saying, "I cannot rest. I feel you are in some trouble, my boy. I have brought you this," and she placed in his hand a £10 note. Ten pounds was the sum he owed for rent, and when he returned home on the Monday he was able to pay it and keep out the bailiffs. "We smile about these things now," said the speaker, "but in those days they were very serious events."

On one occasion he was travelling from Newbury to Southampton to deliver a lecture. In order to economise in railway fares, he performed the journey on a bicycle, accompanied by a young man who was very psychical, and who during the journey remarked, "I heard a voice; it said, 'Red Star.' All right; I will go on and tell Jefferies you are coming." Mr. Street recognised the significance of the message, and after looking at his watch addressed the unseen visitor: "'Red Star,' tell Jefferies you met us six miles out of Southampton at twenty minutes past nine." When they were two miles from Southampton the collapse of a tyre compelled them to finish the journey on foot, so that they arrived rather late at the house of Mr. Jefferies, who was to be their host. Directly they entered his house he remarked, "'Red Star' has been here. He said he met you six miles out of Southampton at twenty past nine."

Mr. Jefferies was a remarkable character. He had lived many years in South America studying the country and the manners and customs of the natives. While in his house, Mr. Street was controlled by the spirit who was now so well known as "Dr. John." "Dr. John" at that time could speak no English, but Mr. Jefferies and he carried on a long conversation in a native language. Mr. Jefferies, who was said to be the only white man who had ever learned this tongue, afterwards assured his guest that it was a genuine control, adding, "This man who controls you knows thoroughly the country of which he says he is a native, and has given me a lot of information about it."

Mr. Jefferies' wife was a wonderful physical medium. He was a watchmaker and jeweller, and was fond of experimenting. He had, for instance, made an hermetically-sealed glass box containing a needle which under spirit influence would swing round, and in this way spell out messages. He also suspended a gramophone trumpet to the ceiling, and this too would convey messages by swinging. At one time he wanted the presence of a certain medium, and said, "Bluebell, fetch her." In a few minutes the medium arrived, saying, "Bluebell came to fetch me. What do you want?"

Mr. Street next referred to his connection at Bournemouth with Mr. Vincent N. Turvey, with whom, together with Mrs. Street, he had a considerable number of sittings. His acquaintance with Mr. Turvey arose through his having occasion to call and invite him to become president of the Bournemouth Society, then being formed. The electric light in the house having gone out he delivered his message in the dark. Mr. Turvey said that, years before, a London medium had told him that a dark young man would call on him on September 25th and invite him to take an active part in Spiritualism in Bournemouth. "This is

the very day. Are you a dark man?" A light was brought, and Mr. Turvey was satisfied that his visitor was both young and dark.

Mr. Street had a most convincing experience with Mr. Turvey. At one of the sittings Mr. Turvey described the figure of a man standing near Mr. Street—a seafaring man with a fleck in one eye. He added, "I get the words 'Iron, Amsterdam.'" The description, in features, dress and a trick of looking back over his shoulder, was recognised by both Mr. and Mrs. Street as exactly fitting the captain of a merchant steamer whom they had known, and the injury to his eye was caused by a Dago seaman at Amsterdam with a piece of iron.

At the next sitting Mr. Turvey said, "I see a man in a glass studio. He is looking at a broken pane of glass and laughing." This recalled an incident that had taken place in Mr. Street's Dublin Studio. His receptionist had broken a window. A man came in who, representing himself as a glazier, offered to repair the damage if she gave him the money to get the glass. She gave him half-a-crown, and he vanished, and, needless to say, did not return. Captain H —, calling later in the day, noticed the broken pane, and on being told the story by Mr. Street, was highly amused. On another occasion Mr. Turvey described this studio exactly in every detail.

Another striking test was received by Mr. Street in Willison's Hotel, Reading. Mrs. W. F. Smith had there described to him an old lady whose message was, "Will'm believes in ghosts now." He recognised both the old lady and the message. Many years before, when a small boy, Mr. Street knew an old Scots lady who believed in the existence of spirits, and his early years were made miserable by her stories of apparitions. He was in constant terror of meeting them. One day he remarked defiantly to the old lady, "William doesn't believe in ghosts." William was the Secularist brother previously referred to, who had become a Spiritualist. Hence the significance of the message, "Will'm believes in ghosts now." The original incident had happened nineteen years before he had met Mrs. Smith.

A remarkable evidence of spirit influence occurred in connection with the funeral service after the passing on of the lecturer's mother. It took place at a church the former minister of which—who passed on when Mr. Street was a small boy—had become one of his controls. The then minister was a man of an entirely different type and made the funeral service a gloomy and depressing one, lacking any note of hope or consolation. "Suddenly," continued Mr. Street, "I saw the old minister, my control, ascending the stairs of the pulpit, as though he were going up to preach, and I remarked to my wife, 'Why, there's J—n!' A few moments afterwards the clergyman, who in the meantime had been proceeding with his dreary recital of the funeral service, abruptly threw out his arms and exclaimed:—

There is no Death. What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

Now, that I knew to have been the favourite quotation of Mr. J—n."

Continuing, Mr. Street said that although he had held developing circles he had never himself sat for development. His mediumship seemed to have come naturally and spontaneously to maturity.

Asking to be excused a purely personal reminiscence, Mr. Street told the story of how he was once visited by a man who brought with him a woman, stating that he wished a diagnosis to be made of her disease. He asked what was wrong with the lady's left kidney. Mr. Street replied: "I don't know, but you ought to, as you took it out." The man, who had been trying to trap him, regarded this as a wonderful exhibition of clairvoyant powers, but it was really an exhibition of thought-reading, Mr. Street simply repeating what he saw in his interlocutor's mind.

Here the speaker introduced an allusion to a remarkable form of manifestation which occurred through a lady whose mediumship was developed at their little circle at Reading.

She would hold up one hand, and in the sight of the sitters it would undergo a succession of changes, through all the different types of hand—the elementary, the philosophic, the spatulate, the conic, the psychic, even becoming transformed at one time into a completely black hand, that of a negro. This phenomenon was, he stated, witnessed again and again at this circle.

With regard to his ability to perceive the human aura, Mr. Street said that in his youth he got into endless scrapes at home for saying that he saw colours around people. On one occasion, when he made that statement in the course of a lecture, he was challenged by a man who was a phrenologist. Mr. Street thereupon proposed the following test. He said, "We two will go into a dark room and I will be blindfolded. A person—we shall not know whether it is a man or woman—shall be introduced into the room. We will proceed to describe that person's character." The trial took place and resulted in the complete discomfiture of his critic, who could discern absolutely nothing. Mr. Street, on the other hand, judged by the aura—and judged correctly—that the person admitted to the room was of the female sex, and gave a diagnosis of her character which proved to be almost identical with a reading which the phrenologist had previously given of the same girl.

Though materialisation phenomena had no attraction for him, Mr. Street stated that he once attended a materialisation séance at Mr. Husk's. He went as a stranger. Mr. Husk had never seen him before. During the sitting a spirit materialised whose type of face and peculiar hair Mr. Street at once recognised. "Dr. John!" he exclaimed. The spirit replied "No; Moulna Sebaka." Mr. Street was the only person attending that sitting who was aware that Dr. John's native name was Moulna Sebaka. The name was known only to himself and Mrs. Street. It was quite unknown to Mr. Husk and the other members of that circle.

The lecturer concluded with an eloquent peroration, in which he assured his hearers that it was not because he wanted them to think that he had had wonderful experiences that he told them of these incidents in his life. Of one fact he did want to convince them, and that was that he was absolutely sincere and that his experiences, however they regarded them, had stamped into his mind—the mind of a man who had been a secularist—not a mere faith or belief, but a conviction beyond shadow of doubt that our dear ones survived the fact of physical death. In the coming day, when the curtain was rung down on the ghastly drama of war, and peace was again restored, Spiritualists would find a great challenge flung out to them. Now we were buoyed up by hopes of victory, but when the noise of the strife had died away there would be the vacant chair, the voice that was still, and fathers and mothers would turn their eyes with intense longing to the veil that hid the mystery of the beyond and there would issue the cry to the Spiritualist to make good his word, to bring them the golden consolation of which he had spoken. It was no use to bring the deeper phases of occultism or esoteric teaching to mourning fathers and mothers. What they needed was simply evidence of continued life. The Spiritualist would only be able to reply in the measure in which he had had personal experience of the phenomena and was himself convinced. No one could prove survival for us; we must prove it for ourselves, but having proved it we could point out the path to others. We must not rest content till we had smashed the locks and bars of death and looked through the portals into the fair land beyond. (Loud applause.)

THE CHAIRMAN having proposed a vote of thanks, Mr. W. F. SMITH, in supporting the resolution, confirmed the statements made by Mr. Street in regard to some of his Reading experiences, and incidentally referred to a remarkable case of what might be termed "correlation," inasmuch as when Mr. Street was being sent to Reading to take up his work there, others in Reading, known to Mr. Smith, were unconsciously preparing the way for Mr. Street. When the time was ripe the ground had been prepared and everything was found to "fit in."

The resolution was then put and cordially adopted. MR. STREET, in acknowledging it, said that the circumstances under which he went to Reading were peculiar. He had met with so many rebuffs just then that he was becoming disheartened. He addressed a letter to a Mr. Sturgess, writing on the back "If

undelivered return to the above address." The letter reached Reading, but the addressee had left, and a lady friend of Mr. Sturgess, into whose hands the letter came, thought it might possibly be an offer of service to the society, which at that time was in need of speakers. Accordingly she wrote to Mr. Street asking if this was so. He replied, whereupon a telegram arrived, "I have booked you Sunday and have advertised you as speaker."

The proceedings then closed.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 6TH, 1886.)

Mr. G. Milner Stephen, the healing medium, who has at different periods occupied the position of acting governor of two Australian colonies, and who is also a barrister-at-law, is expected in England shortly. He is now in San Francisco. As an exhibition of his remarkable gifts the Wairarapa "Standard" states that at one of his meetings, when near six o'clock, Mr. Stephen was warned that he would be late for the train. He looked around upon the remaining sufferers, who were present seeking relief, and told them that he could not stay longer, but they entreated him one by one, and he gave way to their importunity. The work of the last few minutes on the previous Saturday was more marvellous than all that had been witnessed during the two days. He called to the waiting ones, and to the first he said, "What is the matter with you?" "Rheumatism in the arm," said the man, putting it forth. "It's gone," said the healer, and he turned to a deaf woman. With a pass of the hand he removed the deafness and then asked her a question in a low tone of voice, which she distinctly heard and answered. Mr. Stephen dealt with those around him by look, or word, or a pass of the hand, and his power appeared to be stronger than ever. One after the other confessed to having found relief, while those in the body of the hall looked on in wonderment at the marvellous display of healing power before them. Mr. Stephen is the brother of the present Lieutenant-Governor of New South Wales. His wife, who accompanies him on his travels, is the daughter of Admiral Sir John Hindenmarsh.

ANSWERS TO QUESTIONS.

One of the queries put to Mrs. Wallis's spirit control, "Morambo," at the rooms of the Alliance on Friday, the 28th ult., related to Dr. W. J. Crawford's experiments in physical phenomena, now being reported in LIGHT. The questioner inquired whether the doctor's theory that raps were never of an explosive character was correct, and also whether he was right in his conclusion that raps and levitations were produced by rods projecting from the body of the medium.

In regard to the first half of the question "Morambo" stated that in the early days of his association with the movement he had, through his own psychic power, combined with the mediumistic power of the one on this side, been used by spirit people to assist in the production of physical manifestations, and had also himself been able to produce slight phenomena. He had actually gathered from the medium and sitters—from their atmosphere, as it were—a certain degree of force, and having condensed it, had caused it to explode, producing sounds which could be distinctly heard. He must, therefore, take exception to the assertion that sounds were never produced in that way. On other occasions he had been able to clothe the hand of the spirit body with a little greater density so that a sound could be made as of actual tapping on table, wall, &c. He had also, with the aid of friends on his side, sufficiently condensed the envelope that could be gathered as to give the sitters the sensation of being touched. Sometimes the hand thus clothed upon and used would be practically that of the spirit body of the medium; more often it was that of some spirit visitant or operator.

As regards the rod theory, unless the word "rod" was to be taken merely as a figure of speech, meaning simply the linking on of the psychic power, he was not prepared to accept Dr. Crawford's experiments were certainly worthy of close attention, but "Morambo" had little doubt that as he went on with them and was able to make them more reliable he would find occasion to alter some of his conclusions.

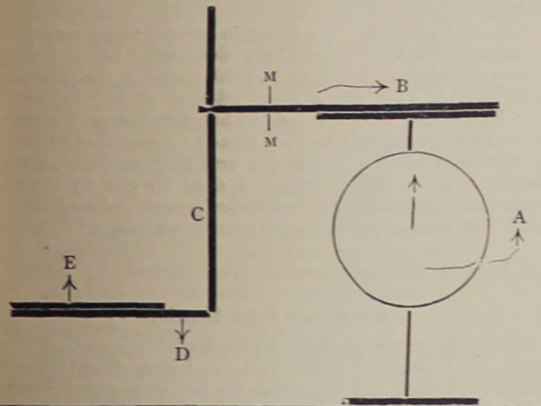
THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

BY W. J. CRAWFORD, D.Sc.

XXVII.—LEVITATION WITH PLATFORM AT VARIOUS HEIGHTS ABOVE FLOOR.

In article XXIII. I mentioned that I intended to carry out an experiment to find the quantitative relation between the height above the floor of the platform from which levitation is effected and the vertical downward reaction on the platform. I have now carried out this experiment and will describe it in this article. The figure gives a diagrammatic sketch of the apparatus employed.



A is a parcel compression spring balance reading up to 56lb., with a flat planished steel rectangular pan 14in. x 9in.—the identical balance described in experiment 40.

B is a flat iron bar clamped firmly to the pan of the balance.

C is a circular iron rod which can slide up and down through a hole in the end of B, and which can be fixed tightly to B at intervals in height of 2in.

D is a flat iron bar fixed to the bottom of C.

E is a flat rectangular-shaped piece of wood fixed to D.

The method of carrying out the experiment was as follows: The apparatus was placed on the floor, to which the base of the balance was tightly clamped in order to prevent motion as the psychic reaction was exerted on E. The table was then placed on the floor centrally over the rectangular wooden surface E, with the consequence that the edge of the table came to about the line M M, all that part of the apparatus to the left of M M being below the table. The idea was that the end of the levitating cantilever would press on the flat surface E, and as E could be gradually raised in height, the various reactions for the different heights could be read on the balance A.

Needless to say, the whole apparatus was made exceedingly rigid, and in spite of the large overhang, when tested in the laboratory was found to be practically accurate.

This experiment is so important, and the chance of performing it occurs so seldom, that I will not apologise for going somewhat minutely into details. In the first test, which was carried out on December 18th, 1915, the rectangular piece of wood E was ordinary soft wood, and measured 12in. by 9in. It was fixed to the flat iron bar D by two ordinary wood screws through holes in D. The apparatus was placed under the table so that the lower surface of D just cleared the floor. I kept my finger firmly on the pointer of the balance A. Levitation was then asked for and obtained. When I was sure of the result for this position, the platform E was raised two inches by sliding C up through the hole in the end of B and fixing C in the new position by the pin arrangement provided. Then I obtained levitation for this position. Then the platform was raised another two inches and the experiment proceeded as before. I always took care that E was practically centrally under the table. I usually, for each position, took about three levitations to ensure accuracy. The following is

the result of the first experiment. Heights may be considered accurate to $\frac{1}{2}$ in.

Experiment 45.

Date of test—December 18th, 1915.

Weight of table—10 $\frac{1}{2}$ lb.

Dimensions of platform E—12in. by 9in.

Initial no-load reading on balance due to weight of apparatus—8 $\frac{1}{2}$ lb.

Height of platform from floor in inches.	Net vertical reaction on platform during levitation in pounds.
1 $\frac{1}{2}$	0
3 $\frac{1}{2}$	$\frac{1}{2}$
5 $\frac{1}{2}$	3
7 $\frac{1}{2}$	23 $\frac{1}{4}$

During one of the last tests at the height of 7 $\frac{1}{2}$ in. the operators evidently applied the psychic pressure a little off the centre of the platform, for the two screws which held it in position on the flat iron bar D were wrenched out of the wood. Accordingly, further tests could not be proceeded with that evening.

For the next series of tests I substituted for the soft wood a piece of 5-ply wood and for the screws a couple of $\frac{1}{4}$ in. bolts. I will give the results obtained for these complete tests in the next article, when I will also discuss their bearing on the cantilever theory.

THE METALLIC MEDIUM AND FLASHING CRYSTAL.

BY THE REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

Referring to Mr. Wilson's inquiry, I do not think it was the custom of the Hebrew priesthood to partake of any "ceremonial potion" before approaching the altar. Such customs may have been prevalent with Gentile nations, but I have not heard of any such custom pertaining to the Hebrews. It is quite certain that any potion of an alcoholic nature was interdicted, for Josephus expressly informs us (Book III., chapter 12) that the priests were forbidden to drink wine in their sacerdotal robes.

Mr. Wilson's information as to the composition of the Metallic Medium is deeply interesting. It is to be hoped that he will steadily pursue his investigations. The flashing of the amethyst described by him seems to be exactly the phenomenon described by Josephus in Book III., chapter 7. There he says:—

But as to those stones which, as we told you before, the high priest bare on his shoulders, which were sardonyxes, the one of them shined out when God was present at their sacrifices. I mean that which was on his right shoulder, bright rays darting out thence; and being seen even by those that were most remote, which splendour yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in philosophy as to despise "divine revelation." Yet I will mention what is still more wonderful than this, for God declared beforehand by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle. For so great a splendour shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Now this breastplate and this sardonyx left off shining two hundred years before I composed this book, God having been displeased at the transgression of His laws.

This account is of the deepest interest, when read in connection with Mr. Wilson's experiments with the amethyst. The Bible gives the names of the shoulder stones as "Onyx." The Hebrew word "Tarshish" has been variously translated to mean "Onyx," "Beryl," and "Chalcedony." I think, however, that there is no doubt but that these shoulder stones were transparent stones, and almost certainly some of the numerous quartzite gems, or precious stones. The account given by Josephus of their flashing is a most thrilling and inspiring one.

SIDELIGHTS.

The "Observer" of the 30th ult. contained the first part of an article by Sir Oliver Lodge on the inferences regarding the future of the material universe to be drawn from the law (first formulated by Lord Kelvin) of the Dissipation of Energy. He tells us that it is by no means likely that the blaze of the sun will last for ever. Hence death seems to be the probable destiny of the earth and the solar system. But their fate, he adds, is a very different thing from the fate of the Cosmos. "The death of the whole existing order of things is quite a different and far more portentous conclusion, if it is forced upon us."

In the course of her address at the Alliance Rooms on Thursday, the 27th ult. (a report of which appears in another column), Miss J. Louise Till related that at a Society function at which she was giving delineations from the hand, there was present a woman of great beauty of face and form and charming manners. But the hands she extended for examination were of the lowest type, and "from her statements to me regarding herself," said Miss Till, "I knew that once more the hand had revealed what the face had hidden." This curious discrepancy between the character and the outward form has been often discussed. The explanation may probably lie in the fact that great physical beauty is an ancestral legacy. There may have been fine qualities in the ancestors which gave birth to that external beauty which alone was transmitted.

Miss H. A. Dallas's pamphlet, "The Bridge of Death: Some Thoughts for the Bereaved," while including much of the material embodied in her recent series of articles in *LIGHT* entitled "Problems that Face Inquirers," contains additional striking incidents and is entirely fresh in the form in which it makes its appeal. It is indeed well calculated, if not to convey to those for whom it is intended an absolute conviction of an after life, at least to inspire them with a strong and well-founded hope, which may prompt to such inquiry as will result in conviction. The title of the pamphlet (which is issued at a penny from the office of this journal) was suggested by Longfellow's lines in "The Golden Legend":—

"The grave itself is but a covered bridge
Leading from light to light through a brief darkness."

Out of the well of her own reasoned convictions Frances Tyrrell, in her little pamphlet "Whom the War has Wounded" (obtainable from the authoress at 49, Northumberland Place, Bayswater, W.) draws waters of comfort for the mourners whose happiness has been shattered by the shocks of this mighty war. No longer "resignation" but "restoration" is to her the all-sufficient word of healing. "In the great Unseen—God's world of Reality—are to be found all the precious things over whose loss here we spent so much heartache." We shall not only (she says) find all the beloved ones who have gone onward but find them dearer than before because we shall be able to see them clearly, to understand them as we never understood them here. "In the light of the new race-consciousness, now assuredly at hand, to which all this culminating pain, cruel devastation and conflict of material powers is but the prelude . . . shall we find our deliverance from this mortal sense of separation."

In "How Dare They? The Libel on Christ" (Miall and Co., 209, Oxford-street, 2d.), "Ajax" makes what on the surface appears to be a very effective answer to pacifists who, placing a literal interpretation on the command "Resist not evil," hold that Christ would have disapproved of resort to arms under any circumstances. "Figures of speech and hyperbolic expressions to emphasise a truth clothed all the sayings of Christ," but "Ajax" cannot find that He ever supported such a principle as the non-punishment of crime; and "war is only justified when it is for the punishment of crime and to prevent further crime." One little note of criticism: though they do not gravely affect his case we may ask "Ajax" where he finds the promise, "Yet not a hair of your heads shall perish," and the statement "This man has received the just reward of his deeds." Matthew and Luke are not responsible for them.

ON A CHILD LEFT BURIED ABROAD.

Father, forget not, now that we must go,
A little one in alien earth low laid;
Send some kind angel when Thy trumpets blow,
Lest he should wake alone and be afraid.

—From "Poems" by ELINOR JENKINS.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

D. D. HOME.

SIR,—Under this heading appears an enquiry from Mr. Stanley Gordon, of Edinburgh, in *LIGHT* of January 22nd, and in case no other party gives the desired information I am doing so now. I believe that it is correct to say that D. D. Home was born in Edinburgh, or rather a "wee" distance outside of the city, towards Portobello, and it was there that the more tender years of his life were spent. I have never read his Life, but I had from himself this information and much more also.

I was not aware of "the fountain erected to his memory in Canongate," hence I cannot say definitely; but if I might venture an opinion, it is that the old rector of the Canongate parish church, who was a great admirer of, and believer in, D. D. Home, may have erected the fountain there. (I am sorry that I cannot recall this rector's name.) I know that Mr. Home had admitted being a Scotsman, and this, no doubt, will be pleasing news to Mr. Gordon. I shall be glad to give any details that I possess to any interested person, and may mention that I now possess the slates he owned.—Yours, &c.,

A. FISHER, M.D.

"Ardagh," Horfield Common West, Bristol.

Amethysts: An Inquiry.

SIR,—My young daughter, whose birthday is on the 12th of March, has a passion for amethysts, and some short time ago I gave her a brooch and pin which she has worn almost continuously ever since. The brooch is not real, but the pin is a true amethyst which has been in my possession for years. It was, however, rather pale in colour, but since she has been wearing it has improved so much, both in colour and lustre, that we have all remarked it. The brooch has remained unaltered. I wonder if anyone can tell me the cause of this.—Yours, &c.,

M. M.

Dr. Crawford's Experiments.

SIR,—Will you please allow me to say that I am obliged for the suggestions that appear from time to time in *LIGHT* regarding my experiments. I am keeping a note of all such and will deal with them as soon as space and time permit, including also suggestions received more directly by correspondence. I would like to repeat what I said in the first article, viz., that I am at all times ready to receive suggestions for further experiments or criticism of experiments already done, since the only object of the research is to get at the facts.—Yours, &c.,

W. J. CRAWFORD.

Belfast.

January 24th, 1916.

. Correspondents are kindly requested to be brief. Generally speaking, a letter should not exceed half-a-column in length.

ANSWERS TO CORRESPONDENTS.

JOHANNISVIR.—Your note gives no information that is not already known to Mr. Stanley Gordon, as shown by his letter. He asks for the *exact* birthplace of Home.

P. GOEDHART (The Hague).—Many thanks. We condole with our Dutch friends on the loss of so able an exponent of Spiritualism as Mr. J. S. Göbel. But we remember that he will continue his labours in better conditions, even though he is no longer visibly amongst them.

J. BURNS.—Your letter is full of interest and we hope you are keeping a clear record. Of course the appeal to authorities is quite futile. The pressure of hard experience is the only method of instruction in most cases. It is, of course, to be remembered that the officials are overwhelmed with suggestions and advice, and it is often difficult to pick out the few valuable hints from the multitude of worthless ones.

It is clever to say sharp things: but it is generally far cleverer not to say them.—ELLEN THORNEYCROFT FOWLER.

ENTHUSIASM and impetuosity are natural to youthful minds, who, however, soon learn that extremes meet, and that it is as wrong to be intolerant in a good cause as in a bad one.

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"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

There is no better way in dealing with doubts and discontents than getting them openly expressed and frankly dealt with. W. B. P., whose letter concerning Dr. Crawford's experiments appeared in our issue of the 29th ult., is an old and able contributor to *LIGHT* and well versed in all branches of psychic phenomena, of which he has been a student for more than a generation. He raised what is admittedly an important question in connection with all séances for physical phenomena. The most genuine mediumship may at times show curious perversions, and W. B. P. made his point clear by references to Eusapia Palladino and unconscious mediumistic action. It will be seen that his question is answered this week by Dr. Crawford, Mr. Hanson Hey and Mr. Ernest Oaten. We have also received privately the assurance of a leading member of the Psychical Research Society who has taken an active interest in the matter that absolute reliance may be placed on the experiments. Personally, we had no doubt on the matter, knowing something of the conditions in which the work was being carried on, and of the care and pains which Dr. Crawford is expending on what he rightly regards as a work of the first importance, as being designed to provide further scientific demonstration of the reality of physical phenomena.

* * * *

This question of the psychological factor in mediumship has been "the direful spring of woes unnumbered" in connection with mediumship. Where the manifestations are the outcome of deliberate fraud, the matter is simple. The medium is a rogue and there is an end of it. But suppose the medium is not only the possessor of genuine psychic powers, but also a person of the highest probity, and yet the phenomena are on some occasions found to be apparently counterfeits of the "real thing." A medium has been known quite openly to produce raps on a table with her own hand, and when expostulated with, to deny indignantly that she was doing anything of the sort, yet *without ceasing to do so*. When, afterwards, the genuine raps became audible, it was clear that there was no conscious imposture. A psychic disturbance had been at work; it is too often forgotten that an experiment in even the most objective branches of physical phenomena involves mental action. It is conceivable that the production of physical manifestations by spirit agency may occasion subtle reactions on the physical powers of the medium, who may be unconsciously impelled to carry out by *ordinary* means some operation which it was intended to perform by purely psychical methods. Those whose observations and conclu-

sions are of the rough and ready order may thus easily be misled in crying "fraud" where there is no fraud at all.

* * * *

This question of mental states in connection with physical phenomena is a significant one. It gives dim but curious hints of the mysterious link between mind and matter, and points to the necessity of studying the spirit in the flesh as well as the spirit when out of it. In the study of the physically embodied soul lie the keys to many of our problems. But it is not at all necessary that the scientific observer of physical phenomena shall be a trained psychologist. He may by rigid scrutiny and the establishment of fraud-proof conditions (as Mr. Gambier Bolton has shown) exclude altogether the possibility of deception, whether deliberate or unconscious. And that is where the value of Dr. Crawford's experiments comes in. Given that absolutely genuine physical phenomena can take place (as we know they can), the foundations for further inquiry are laid. The physicist and the psychologist may then join hands and proceed to the task of connecting up their discoveries. And by that road we feel assured that the gap between "matter" and "mind" will ultimately be bridged over.

* * * *

The following, taken from "The Principles of Nature," by Mrs. Maria King, is appropriate to the subject of the "geography" of the spirit world discussed in our pages some little time ago.

Spiritual emanations flow in currents . . . from a physical planetary surface to the plane of the second sphere after the former has developed to a certain stage. . . The house is partially built before its intelligent occupant takes possession. The sphere is laid out in planes, every planet in the material system it represents developing its own plane. Surface matter of planets is that which yields up its spiritual ethereal elements to form this plane, and by the law of condensation of spirit these elements condense as a surface.

In short, Mrs. King teaches, like all advanced seers, that the realms of spiritual or supermundane life consist of mighty zones of stratified substance. As to the social order, as she well remarks, and as most of us know, "circles" and "spheres" are often talked of in a loose and confusing way. There are manifold circles and subdivisions marking off different grades of spiritual advancement, although these may all belong to the one great sphere or zone representing the first grade of independent spirit life. A recognition of that fact clears away a host of difficulties in the reconciling of statements by spirit communicators not sufficiently advanced to realise the immensity of their new stage of life.

* * * *

Horace in some of his stately lines warns translators of the danger of attempting to render word for word the languages they translate. The poet saw that in aiming at a mechanical exactness of this kind the spirit of the original was likely to be lost. We think of the maxim sometimes when we see attempts made to reduce descriptions of the next life into purely mundane terms. Such

efforts occasionally result in the conversion of some idea, the beauty of which can only be fully appreciated through the imagination, into something quite grotesque. We heard it objected the other day that the ministry of an exalted spirit to those of a lower state must necessarily be limited by the time at his disposal. The attention devoted to one case would mean the enforced neglect of others for the time being. If that were the case, the higher states of consciousness would really be no advance on the personal and physical conditions in this world. But even *here* it does not apply. To his soldiers—thousands of whom had never come into direct touch with him—Napoleon was a living presence. His thought inspired them: they died uttering the name of the man they idolised, and feeling themselves the objects of his care. We have only to develop the idea to see that a great spiritual leader may be in a very real sense the direct inspirer and helper of thousands of souls, conscious of their needs and revealing himself to each without regard to limitations of space and time which are barriers only to the sense perceptions.

THE IDEALIST'S POSITION.

A REPLY TO MR. G. E. OWEN.

"N. G. S." writes: I live in the hope of some day learning what exactly the Idealist really believes. Mr. Owen does not make his position very clear, but, perhaps, if struck again, he will give out a more certain note. From a study of his article (p. 27) I gather that his views are contained in the following statements:—

Idealism admits the existence of matter. . . Matter has only an apparent reality. . . Matter is not something which has an existence apart from the mind conscious of it. . . Descartes saw that, if all conscious life were to die, the matter which remained would be practically non-existent. . . The external world is the result of the organs of sense performing their work. . . The outer world of matter is an outgrowth of the organism man possesses, and is conditioned by the state of existence he is in. . . Sensations and reality are two different things; the senses tell us that the sun rises from the water; hence the unreliability of the senses as the basis of our knowledge.

From these extracts it is possible to construct a sort of model of Mr. Owen's world. Matter has no existence apart from the human mind, *i.e.*, the minds of each of us. There is nothing, then, but immaterial mind; each immaterial mind creating for itself, without any "external stimuli," a material dream-world, and, strangely enough, the same dream-world as everyone else. At the same time I admit that this last difficulty may seem an artificial one, because our belief in the existence of other people is based entirely upon our "unreliable" senses. Mr. Owen is writing (in his dream) for the benefit of readers of whose existence he has absolutely no evidence whatever!

Proceeding, I find that this immaterial mind has organs of sense, with work to perform. What are they made of, and what work is there to do, since there is nothing to stimulate them? Oh! now I see. Descartes said matter would be *practically* non-existent if mind were annihilated. Matter would not be quite non-existent; so that it has some measure of independent reality after all—enough to make organs of sense and provide them with work. Next I note that this immaterial mind has an organism, of which matter is an outgrowth. Our world is rapidly acquiring that solidity of which Mr. Owen subconsciously feels the need. Finally, I observe that the senses are unreliable as the basis of our knowledge. Will Mr. Owen imagine himself without any sensations and say from where he would get his ideas of reality? He would have no ideas at all.

I hope I have said enough to show Mr. Owen that he has failed to make his position clear to an unphilosophical reader, and to induce him to attempt once more in very plain English to fashion for us a model of his universe. Let him take his apple and explain to us how we happen to agree one with another upon the dream-picture of an apple—ripe, rosy and round; solid, succulent and sweet. My feeling is that the Idealist is only safe when up in the clouds. When he descends to earth he comes within range of certain destructive artillery.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, FEBRUARY 17TH,

WHEN AN ADDRESS WILL BE GIVEN BY THE

REV. A. J. WALDRON

ENTITLED

"THE TRUE EXPLANATION OF THE ANGELS
AT MONS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.

Apl. 13th.—"Spiritualism in the Balkans," by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, February 15th, Mrs. J. Paulet will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday *next*, February 17th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the second of his series of lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon *next*, February 18th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, February 18th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

Feb. 17th.—"Charms, Mascots and Talismans."

" 24th.—"Precious Stones—Their Psychic Properties and Powers."

March 2nd.—"Auric Lights and Phosphorescence."

" 9th.—"Metamorphism in Rocks."

" 16th.—"Permeation of Silica."

" 23rd.—"Crystals."

" 30th.—"Transformation of Insects."

April 6th.—"The Knights and Hospitaliers—Their Visions and Story."

" 13th.—"My Psychic Experiences."

A DIRECT VOICE SEANCE.

THE MEDIUMSHIP OF MRS. ROBERTS JOHNSON.

A correspondent, who is a university graduate in music, and well known in the Lancashire town where he resides, sends us the following account of a séance given there by Mrs. Roberts Johnson, on Tuesday, January 18th:—

I had on previous occasions sat for the direct voice with each of the American mediums, Mrs. Wriedt and Mrs. S. Harris. Without making comparisons, I may say at once that Mrs. Roberts Johnson is a medium of whose psychic endowments we in England have reason to be proud. Personally, I have never been able to understand those who object to dark séances. We know that daylight "fogs" a sensitised photographic plate, and the fact is accepted without demur. If darkness is equally requisite for "direct voice," we should accept that fact also, and trust our mediums.

Mrs. Johnson has recently experimented in the light with partial success, I believe, but she finds that such séances draw far more upon her strength than dark séances. Investigators who have the welfare of our best mediums at heart will refrain from subjecting them to such trying ordeals, and will cheerfully accept the necessary conditions required by our spirit friends. It is not easy at any time for our loved ones to break the silence. When their opportunity comes, we should at least refrain from adding to their difficulties by insisting upon the admission of daylight into the séance-room.

Singing is helpful, and at this séance the music was both plentiful and varied. Singing is required, apparently, not so much for the sublime purpose of elevating our souls as for the mundane object of generating sound-waves, upon which the voices may build up. Air-vibrations constitute the raw material upon which spirit intelligence works. At present communication is fitful, evanescent, elusive. The power, psychoplasm—call it what you will—takes several minutes to accumulate, but may be expended and dissipated by a single sentence of "direct voice."

On January 18th our circle numbered fifteen, including the medium, five other ladies, and nine gentlemen. Great care had been taken in choosing the sitters, as the slightest hostile or sceptical feeling on the part of any one of the sitters would probably have neutralised the power, and spoiled the sitting. As it was, thirteen out of the fifteen were spoken to in the direct voice, which, considering that the medium was a total stranger to all the sitters, was, I think, a very good result.

The first voice came from Mr. David Duguid, who in this life was a famous medium, and who now takes charge of Mrs. Johnson's séances.

"You are doing very well," he shouted through the trumpet, by way of encouragement for our musical efforts. The voice was loud enough to be almost terrifying! He it was who helped the spirit friends, who were present in "crowds" (to quote his own expression), to use the trumpet.

I have no doubt that those who did speak were only a small fraction of those who waited for the few opportunities that came.

A short time afterwards, J— H—, a distant relative of Mrs. H—, who was present in the circle, announced his name. Then Mr. W—, an elderly gentleman, was touched by the trumpet, and a man's clear voice gave the name "D—." This was to Mr. W— the first audible greeting received from the other side, from his second son, who met a tragic death in London four years ago. The speaker's brother, another sitter, asked, "Is it you, D—?" "Yes, old man, I'm here," came the cheery and entirely characteristic reply. Then, as so often happens, the very eagerness of the spirit-visitant to continue the conversation defeated its own object, and the trumpet fell to the floor without further speech from D—.

The next voice was a woman's, high pitched, excited, and obviously overcome with joy to find such marvellous communication possible.

Mr. J— had felt the cold metal of the trumpet touch his hand, and immediately afterwards the eager voice called out

"Aunt Mary, Aunt Mary, Tom, oh, I am so glad to speak to you again."

The voice went on to refer to other relatives and family matters. Mr. J— was obviously deeply moved by this glad and unexpected reunion.

An even greater proof of identity was given a few minutes later, when Mr. Duguid spoke to Mr. Tom Tyrrell, the well-known clairvoyant, who had joined our circle as a sitter. The two had met at Glasgow over twenty years ago, when Mr. Duguid's painting mediumship had greatly impressed Mr. Tyrrell. Not only did Mr. Duguid recall this incident with a reference to the "pictures," but he proceeded, reminiscently, "J— B— was there, and Mr. R— was on the platform, too." Mr. Tyrrell, who is the soul of honesty, assured us afterwards that all these statements were perfectly correct. Duguid closed this memorable conversation with a commendation of his friend's clairvoyant work, and indicated yet further developments in the future.

Mr. B— was the next to be favoured with a voice. "William Henry B—" was loudly announced through the trumpet, and Mr. B— and his uncle (for it was he) were soon engaged in animated conversation, with references to business matters and other relatives and friends. I myself was touched twice by the trumpet, my first visitor being a spirit brother who only lived half an hour in this world. Having grown to maturity in the spirit world, this dear fellow told me he was now in a musical sphere, from whence he was helping me in my work, too. The other speaker gave a name quite unknown to me, J— L—. Noticing my bewilderment, Mr. Duguid intervened with an explanation. "He is another of your musical guides who lived at G—." Then followed a special message of encouragement, for which I am truly grateful to my newly-found friend.

Before the sitting terminated, Mrs. H— received two other greetings, from her husband and her son respectively. The latter had passed over before his second birthday, but, like my own brother, had reached man's estate on the other side. The former said, "Don't worry about me so much. I am all right"; then, moving the trumpet towards Mrs. H.'s married daughter, who was also one of the sitters, the voice said, "I'm looking after you, too, and the dear children." It was just the affectionate message of a father to his daughter. The sceptic, of course, would say that it contained no evidence of identity; but it brought more comfort to the recipient than any amount of self-imposed tests could have done. Two other ladies, Mr. C—, Mr. K—, and Mr. R— W— were all favoured with spirit greetings during the séance.

If I were asked to give my personal impressions I should say it was an evening to be long remembered. Not the least interesting feature of it was the exceptionally fine clairvoyance kindly given by Mr. Tyrrell at the close. He had a message for nearly every sitter, and gave Mrs. Roberts Johnson herself quite half a dozen clairvoyant descriptions of her departed friends, whom she identified. In the presence of such powerful mediums as these, one realises how thin, after all, is the veil between us and our disembodied loved ones. The evidence their psychic gifts afford ought to be more than sufficient for all intelligent men and women, except, of course, those whose minds are already warped by preconceived fallacies, theological kinks, or prejudice. Communion with the "dead" is a fact as demonstrable as wireless telephony. "Collective hallucination," "subconscious cerebration": what are these but phrases, mere distortions of fact, designed to obscure for a while the ultimate triumph of the main issue? Life is continuous, death is only an incident. Surely the time is rapidly approaching when that arch-humbler, the fear of death, shall for ever cease to hold in tyrannous thrall the enlightened minds of men! By divine, but natural, laws, operating through these their human instruments, bereaved souls on earth may once more know

The touch of a vanished hand,
And the sound of a voice that is still.

THERE are kindly misanthropes just as there are pitiless philanthropists.—G.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, FEBRUARY 12TH, 1916.

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A Journal of Psychical, Occult, and Mystical Research.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

PAPER, PRINT AND TELEPATHY.

It is a common observation that material riches and spiritual well-being are rarely or never found together. The soul is clogged by ease and security; it flourishes best in an unkindly soil, rain-beaten and buffeted by winds. That is no ideal state for it, and will not always be its destiny. But adversity would seem to be the spiritual dispensation of our own day—a state of struggling to attain, of enduring that we may become strong, of being "baffled to fight better." But although privation and struggle are not good things in themselves—poverty, as Dr. Johnson truly remarked, is "a very great evil"—they are often very necessary correctives, and when faced boldly and wisely yield great compensations. The alchemy of the Spirit turns everything to account; its resources are infinite. It puts to shame the most ingenious synthetic chemistry of earth, for the "substitute" it offers for anything of which we may be temporarily deprived is never a doubtful imitation of the original: it is always something finer and more precious.

We are threatened with a paper famine; the means of conveying thought by written or printed characters are to be restricted. That, of course, will be disagreeable, and even in many cases disastrous. Businesses will go down—some have already fallen—and for many the means of livelihood will have disappeared. In a civilisation so mechanical, artificial and complex as that in which we are living it could hardly be otherwise. To say that this, like many other of our recent deprivations, will prove an instructive lesson in the art of doing without, and thus returning to more salutary and simple forms of life, would be a mere platitude, although none the less true. We are thinking rather of a more specific consolation—the quickening effect upon thought when its more mechanical modes of expression are reduced. Telepathy comes into the argument in a manner less remote than in the days when its reality was not so well demonstrated.

A large proportion of the reading of the last forty years—with its torrent of cheap books, newspapers and magazines—has amounted to little more than a drugging of the mind, dulling its alertness and distracting its attention from many things of more consequence. The cheapness of paper and print brought about a style of literature that was "cheap" in all senses. Some time ago an observant writer in a London journal remarked on the spectacle of train-loads of men and women on their daily journeys to and from the City all with their eyes "glued"

to newspapers, blind to all the life and scenery about them. The book of Nature—which no paper famine can ever affect—had become for the time a closed book.

It needs no great courage to venture on the statement that a reduction of the facilities for reading—which facilities necessarily mean much reading of what is purely trivial matter—will result in a stimulus to thought and observation. (The best books, the finest literature, would always remain, for we should find some means of perpetuating them even if all the supplies of wood-pulp failed us.) Even to-day amongst minds "bemused with many books" the reality of thought-transference has revealed itself in apparently capricious and certainly unexpected ways. There is no doubt that a vast amount of what we know as "psychic evidences" is continually presented to our minds but passes unnoticed because our attention is drawn away to things of less moment. Too many of us, as Francis Thompson wrote, gain no hint of the presence of the angels because we pass them with "estranged faces." And it is the same with those quick communications between soul and soul—messages for ever coming and going in millions. We fail to mark them, except in very rare instances, because of the distractions of the senses and the obsession of paper and print. The Printing Press has done a mighty work, but, even so, the "good custom" of reading may have its tendency to "corrupt the world." Perhaps it is time that pens should rest that the spirit may write its messages in its own electric fashion. For, after all, it is by telepathy—we do not like the word, it savours of the scientific workshop, but it will serve—it is by telepathy that the Universal Mind communicates with human minds, and that they, in turn, as spirits communicate with each other. The limitation of the objective methods may and should render us more alert to the interior realities. To the quickened understanding, even the languages of gestures and looks can be more eloquent than many printed pages, and the sound of a voice convey more than its words. Thought has other and more instant means than human speech, spoken or written, which indeed may be used rather to conceal thought than to express it. Telepathy may well become to us a vital thing with the partial eclipse of more mechanical devices. The mighty torrent of words, written often with travail and tedium, which the Printing Press has poured through our minds during the last few decades has perhaps worn a channel for higher and more subtle methods of expression. In this way, as in others, we advance from the fettered state to the free one, from material complications to spiritual simplicities, learning as we go many secrets of life for which we study printed pages in vain. The famine of the body will have meant a feast of the soul.

In our next issue will appear a further article by Mr. David Wilson on his system of psychic telegraphy, with some remarkable messages.

TWO WORLDS IN FELLOWSHIP.—When the light of reality reaches us and we begin to see that death is only an incident, not a climax; that it does not put out of our reach the friends to whom we are closely bound by faithful affection and sympathy, then we find ourselves face to face with a plain and urgent duty. . . . We must not ourselves raise a barrier between them and us by making ourselves unfit to hold communion with them; we must act as those who trust their love and are ready to welcome their presence and to receive those impressions which they can make on our minds when we are attentive and at peace. It may be—I think it often is—the case that they can finish their work, cut abruptly short, through those on earth, they can make us understand what they want us to do, they can help us to do it, they can live with us and learn with us, without any hurt, but with advantage to their spiritual progress, if we are worthy and if we realise our duty towards them.—From "The Bridge of Death," by H. A. DALLAS.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XXVIII.—LEVITATION WITH PLATFORM AT VARIOUS HEIGHTS OVER THE FLOOR.

Before I carried out the second experiment on the varying height of the platform from which levitation was effected (see article XXVII.), I made a slight alteration to the séance table, which affected its weight a little. Up to that time the table had possessed two light wooden bars across its width at either end near the floor, their object being, of course, to add rigidity to the legs. In order to show that these were not essential to levitation I had them sawn off.

Experiment 46.

Date of test—January 16th, 1916.

Weight of table—10lb.

Dimensions of platform (see article XXVII.)—12in. x 9in.

Initial no-load reading on balance due to weight of apparatus—9lb.

Height of platform from which levitation is effected (in inches).	Net vertical reaction on platform during levitation (in pounds).	
	Test A.	Test B.
1	0	0
3	$\frac{3}{4}$	$\frac{3}{4}$
5	22	26
7	27	31
9	$34\frac{1}{2}$	33
11	$36\frac{1}{2}$	38

The method of carrying out the two tests A and B was as follows: I first did test A, commencing with the platform at its nearest distance to the floor and taking either two or three levitations for each height, so as to obtain the results as accurately as possible. When I had worked through all the heights in this way, I went right through them again from bottom to top (test B). It will be observed that there is a variation of a few pounds in some of the heavier readings between the two sets.

During the course of the séance, over twenty separate levitations were given by the operators.

I wish to emphasise a particular point with regard to this experiment—a point which I think will eventually prove to be of great importance in the elucidation of the mystery of psychic force. It is this: At the greater heights—those in which the reactions are heavy—the downward vertical force on the platform did not become steady (as might have been expected) as soon as levitation was effected. On the contrary, the force in all cases continued to increase for a couple of seconds or so after levitation. From 5lb. to 8lb. is my estimate of the amount of downward force added after levitation was complete, and before the pointer on the balance ceased moving, which it, however, eventually did in all cases. The readings given above represent the final steady values.

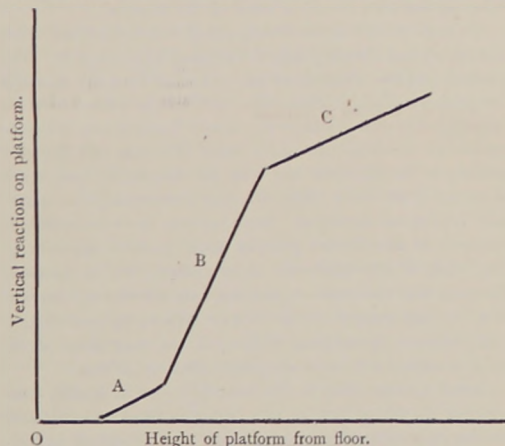
And now a word or two on the interpretation of the results. The three experiments, although they do not give identical results for the different heights, are, however, fairly consistent. They all show—

1. That on the floor, and for two or three inches above it, there is no reaction (thus verifying the results of previous experiments).

2. A very slight reaction is just noticeable at a height of three inches from the floor.

3. The reaction in all three cases suddenly increases. For instance, in experiment 45, from inch $5\frac{1}{2}$ to inch $7\frac{1}{2}$, it changes from 3lbs. to $23\frac{1}{2}$ lbs.; in experiment 46, test A, from inch 3 to inch 5, it changes from $\frac{3}{4}$ lb. to 22lbs.; in test B, from inch 3 to inch 5, from $\frac{3}{4}$ lb. to 26lbs.

4. After the sudden increase of reaction pressure referred to in (3), the rate of increase of pressure with height greatly diminishes.



The graph shows roughly how the reaction varies. There seems first to be a gradual rise of pressure (A), then a sudden rise (B), and then a slower and fairly uniform increase (C).

The results of these experiments are, in my estimation, quite consistent with the cantilever theory. Although they do not give identical readings for the same size of platform and the same height, yet they give the same kind of general conclusion. It is not to be expected that the results would be identical, for it is reasonable to suppose that the length of the cantilever would vary somewhat on different evenings and even at different times on the same evening, and its general shape might be subject to some slight alteration also.

A REPLY TO "W. B. P."

I have read "W. B. P.'s" letter in *LIGHT* of January 29th, and while I have not the slightest objection to criticism, I object to anonymous criticism and especially criticism *via* anonymous sources. If anyone has anything to say regarding the validity of this experimental research he must come out into the open. I have no doubt that "W. B. P." writes in perfectly good faith and that this aspect of the question has not occurred to him.

Meantime, for the information of the general reader, I may say, as appears in *LIGHT* in several places, that an ordinary gas flame enclosed in red glass is burning during the whole period of each séance; that independently of that, I have taken full precautions that unconscious mediumistic action has nothing to do with the phenomena; that anyone who thinks that the cantilever theory means that the medium is supporting the table with her feet or with any other part of her physical body, is arguing on unstable premises.

To love—that is the true revelation, the lifting up of the veil. It is as different from simply being loved as night is from day.—MRS. OLIPHANT.

THE "Theosophist" for January, we notice, contained an article, "Spirit Life and Spirit Activity," by John Page Hopps. A note prefixed to the article suggests that the editor of our contemporary is under the impression that the Rev. John Page Hopps is still amongst us in the mundane sense of the phrase. As our readers know, he departed this life some years ago. Possibly, however, by the statement that Mr. Hopps "is one of the best-known exponents of Spiritualism," our contemporary intends an affirmation of the continued existence and activity of our old friend. The article is, of course, a reprint.

ANSWERS TO QUESTIONS.

The Friday afternoon meetings of the Alliance attract numerous thoughtful Members and Associates interested in the many questions arising out of their studies of the phenomena and philosophy of Spiritualism. The resources of trance mediumship are always well illustrated by the ability with which the inspirers of Mrs. M. H. Wallis deal with the various problems submitted. On Friday afternoon, the 4th inst., a number of interesting questions were fully dealt with, and the following is a brief *résumé* of some of the answers.

An inquiry how a spirit distinguished a medium from other persons elicited the reply that it was usually by the aura. The psychic qualities which gave the power of response to spirit influence were readily discernible, and spirits who desired to communicate with earth were drawn instinctively towards persons so endowed. In many cases, of course, the psychic qualities of the individual had been the subject of observation on the spirit side since birth, and such powers had been spiritually tended and developed. Some persons, however, although possessed of mediumistic gifts, by their positive attitude of mind made it impossible for those powers to be utilised. Those who had mediumistic qualities were advised to cultivate them if they desired to serve their fellows by providing a means whereby the influence of those in the next stage of life could be employed in improving the conditions of this.

Asked whether those in the next life were as acutely conscious of the titanic struggle now raging as those on earth, and whether they suffered accordingly, the control replied at considerable length. The men and women of the spirit world were as various in their dispositions as those here, and when they had not passed to those higher states where larger views of life enabled them to discern the events of the world's life in their true proportions, they often suffered intensely by their sympathies. All life being inter-related, it was impossible, of course, that the great tragedy of to-day should be without its effect on spirit beings even when not directly concerned with the world's affairs, but the extent to which each was affected varied immensely with his or her conditions. Those whose work lay in ministering to the afflicted on earth and in endeavouring to combat the evil effects of the war, found naturally that their wisest attitude was one of calmness and self-possession just as was the case with the nurses, doctors and others engaged in the same work on the material side.

The fact that those on earth seem in some cases to be able by their sympathies to aid spirit people in distress better than can the spirits by whom they are surrounded was suggestively explained. It was well known that many persons, after leaving the body, absolutely declined to believe that they were "dead." Prejudice and preconception, the outcome of wrong teaching concerning the conditions of life after death, were active causes in such cases. Nothing would convince these people that they had undergone the great change, so long as the matter rested on arguments drawn from the things and people around them. They knew that they were alive and in surroundings that seemed to them as real as those of the life they had always known. Nothing in their new state corresponded with their idea of death, and in their unawakened consciousness they re-lived their old earth experiences. It was often necessary to bring them again into touch with persons on the physical side of life in order to enforce the lesson that they were actually dwelling in the spirit-world. Sometimes it might happen that some afflicted soul could only be effectively appealed to by persons in mortal life with whom he was more in sympathy than with those in his immediate surroundings. These could convince him where his spirit neighbours might fail.

The control did not accept the proposition of another inquirer that it was impossible intellectually to grasp the question of spirit existence. Nor would he admit that there was any gap or line of demarcation between the highest or most refined condition of matter and the lowest grade of spiritual substance. The fact was that the two conditions interpenetrated each other. Material conditions affected spiritual activities and *vice versa*. In this way the spirit body was elaborated by the processes of the physical body. There

was no real barrier between the two states, however much differences in consciousness and degrees of perception might seem to give the effect of separateness.

TRANSITION OF MR. W. S. BURTON.

Mr. William Shakespeare Burton, of 4, Belmont Park, Lee, passed peacefully away on the 26th ult, in his ninety-third year. Mr. Burton, who was the father of Miss Violet Burton, the well-known inspirational speaker, was an artist of repute (a gold medallist of the Royal Academy), and the painter of pictures which attained considerable celebrity. A follower of the pre-Raphaelite movement, Mr. Burton worked at his art until the last, completing a drawing only a few days before the end.

Although not taking any public part in the movement, Mr. Burton was a Spiritualist of many years' standing, and in his earlier career endured much as a result of his beliefs, which he never sought to disguise. He was, like many born artists, of an exceedingly retiring nature, yet a man of impressive presence and strong individuality, and his critical judgment was frequently exercised in connection with the artistic cults and movements of his time. The sympathy of all who know her will go out to Miss Violet Burton in her bereavement. Of her father, eager in spirit though old in years, she may think as of some happy warrior who does but take a brief and well-earned rest ere, like Browning's Ben Ezra, he goes forth

"Once more on my adventure brave and new."

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 13TH, 1886.)

The younger of the once-renowned brothers Didier, Alexis and Adolphe, departed this life last December. They surprised Europe about forty years ago by their marvellous gift of clairvoyance: some striking proofs of it are recorded in the Rev. Chauncey Hare Townshend's work on Mesmerism. They were natives of Paris; and Alexis made that city his permanent abode, while Adolphe preferred to settle in London, where he exercised his gifts in clairvoyance and magnetism until a few years ago, when he removed, with his English wife and two accomplished daughters, to Paris. During his life in England he was esteemed by everyone who knew him, as one excellent in every relation of life. His remains were followed to the grave by numerous friends. His brother Alexis has still his gift of clairvoyance in strength.

The Rev. Dr. Babb waxes warm in a recent number of the "Occident" against a certain medium, the reason being that "he has given Spiritualistic exhibitions at so much per head, and written Spiritualistic books for pay." Our contemporary the "Golden Gate," consequently infers that "Dr. Babb refuses to accept a salary for his ministerial services, and that he writes religious books and pamphlets to give away! Of course he must, or he wouldn't question the right of the medium to earn a modest support by the practice of his mediumistic gifts." When will some divines who oppose Spiritualism on such grounds come to their senses?

ANSWERS TO CORRESPONDENTS.

E. P. P.—("Urim and Thummim.") Thank you for the letter, but you will see that the points you raise have been already dealt with.

HELENA SNOW.—We sympathise with the feeling that prompted your letter on Animal Survival, but regret inability to use it. There is plenty of evidence that some animals survive, and there is doubtless compensation for the suffering to which you allude.

HAPPINESS is a sunbeam, which may pass through a thousand bosoms without losing a particle of its original ray.
—SIR P. SIDNEY.

FATE OR FREE-WILL?

THE ETERNAL QUESTION.

BY H. ERNEST HUNT.

The problem as to whether fate or free-will rules in life is as old as life itself. Logic and reason weighing up the matter give their verdict in favour of fate, but instinct ever rebels. Deep down within each of us there is revulsion at the creed that would make us the sport of the high gods, and degrade us to the position of puppets with all the pomp and circumstance of our surroundings to be the stage accessories of this our drama of life.

Yet the argument for fate would seem unanswerable; there cannot be effect without cause, and therefore antecedent causes must rule in every life. Astrology, which can tell a man's characteristics and foresee the outstanding crises of his life from his mere birth-hour, seems to corroborate this, and cases of veridical prevision, by no means unknown in psychic circles, all help to rivet upon the unhappy individual the chains that fetter his freedom and nullify his pretensions to mastery over his own fate. Sense and commonsense combine to proclaim man's impotence in the face of dominating events, and doom him to travel life's road the sport and creature of forces far outside his own control.

But instinct still remains a rebel, and, like some bird, flutters within its cage, ceaselessly seeking an outlet; there must be some way out, some flaw in the argument that strikes no answering chord of truth within ourselves. Consecrate fate as the figurehead of life, and the joy and the hope vanish, the rosy dream changes to a nightmare; deny us the chance to exercise our free-will, and we find existence naught but a purposeless mockery. But instinct is a rebel still, and instinct is right.

So long as a man is identified with his body, is delimited by his five senses and determined by the structure of his material envelope, so long the argument for fate is unanswerable, so long he must be the creature of his environment and of the antecedent forces that have made him what he is. But it is so fatally easy to overlook the solution offered by the view that a man is by no means to be considered as simply and solely his body: so long as he is deemed so to be, the logic that argues for fate is rigorous and unyielding, but if we demonstrate the falsity of that hypothesis the whole superstructure of determinism is undermined. We have come upon the loophole whence reason may emerge to join forces with instinct.

Man is spirit, inhabiting and animating a body, and not as in the ordinary religious parlance a mortal man having an immortal soul. The distinction is profound and fundamental. Nor is it fancy, or poetry, or fiction; for the chain between material and spiritual phenomena is clear and progressive and without break. It proceeds from the ordinary things of everyday, the events and happenings that are our daily commonplaces, to the phenomena shown in the waking state by suggestion and the operation of the will; thence it continues on to hypnotic phenomena pure and simple, and finally this merges into a region of psychic experiences which demand as a precedent to any satisfactory working hypothesis that man is a spirit temporarily incarnated to-day. Hypnosis is invaluable as the connecting link between the normal and the psychic, but it cannot be too strongly urged that hypnotic phenomena themselves are but those of everyday life in a highly intensified and concentrated form.

If I am identified with my bodily form and limited to my purely physical powers and conceptions, then I am able only to look on life through the medium of my physical equipment; I can only accept the messages which my senses telegraph to their headquarters in my brain; I can only think as the result of, and along the lines of, my experience. In such case I could not conceive of things as other than I knew them, and I should indeed be the slave of my sense-impressions and the victim of my fate.

On the contrary, however, I have imagination at my service and the constructive machinery of thought to work my behest; I can see things as they appeal to the evidence of my

senses, but I can yet conceive and picture them differently with the aid of my imagination and my power of visualising. I can, for example, see my child ill and suffering, and I can accept the idea of her illness and suffering as inevitable and bow to it, but in accepting it I even intensify and increase it by adding the influence of my ill-thought thereto; or I can conceive and picture her well and strong, in fine disregard of all the evidence of my senses. I can intensify and hold and give actuality to that thought-influence, and in a measure help to drive away and overcome the illness. My mental influence can, and inevitably does, go into the one scale or the other: in this and every other case it helps or it harms, even though it seem to do nothing at all, for the unseen forces that encompass us are subtle and silent. If I believe in them and strive to understand them, they come, in proportion to my knowledge and capacity, to my service; if I roundly deny their very existence, naturally enough they are paralysed by the suggestion. I am free or bound precisely according to my own measure.

I can be poor and yet conceive myself with no lack of means; I can hold to my own-made image of wealth and refuse to allow the evidence of my senses to come before the court; I myself am judge, and I rule such evidence prejudicial and inadmissible. Thus the influence that operates in my thought-world, presently to be manifested in my material surroundings, is not the influence of that which actually exists, but that which I in my freedom decree shall presently appear. If, then, I accept things at their face value I am ruled; but if I postulate the things I will have, and work for them in thought, then I take the reins of government myself and build a better state than the actual. I outrange that which otherwise would be my fate. I am the architect who sees the slum, and in his mind's eye plans the spacious hall upon its site in due course to take shape, as my thoughts do. Yet were it not for the saving grace of imagination to transcend the fetters of sense my architect would be bound to gaze with no far-seeing eye upon his fated slum, and I should be condemned to a hopeless, dispirited present.

I am here to-day, placed here inevitably by the causes that combined in the past to forge my chain of circumstance: granted, I know it. But there dawns on me the conception of my divinity, of myself as spirit. I see myself there in my body as the summation of clear-cut causes beyond doubt; but what of my "illumination," my "conversion," my "inner vision"—call it what you like—what of my new conception of my own illimitable self? Here is indeed a new factor, and you doctrine of fate held sway and dominance conditionally upon the absence of such, upon the assumption that all the factors were known and weighed. Fate to be an effective machine must put in cause at one end and grind out effect at the other; it has no countenance for unforeseen incursions such as we see here. Fate has been doing all the drawing upon one plane and here I come with my particular line upon another; fate deals in plane geometry, and I complicate the matter by introducing solids. Fate stalks relentlessly along the material high-road, and I laugh at him from my vantage ground off his route altogether. "Come down," he says, "for here on this road I'm your master; this is solid ground where one may walk, milestone by milestone, and be sure of it." But while he goes by the long, slow road I'm over the fields and away, and reach heart's desire or ever he has turned the corner.

Can anyone deny that by my thoughts I inevitably mould my temperament and my character? If he does, let him investigate hypnotic phenomena and learn better. Can anyone assert that my thoughts are without weighty effect upon my body? All modern research gives him the lie. Can anyone deny that my circumstances pivot largely upon my character? He is denying the obvious. Can anyone deny that my circumstances weave themselves into the pattern of my destiny? Can anyone, in short, contend that my thoughts have not the power largely to influence my fate? If so, I should be interested in his logic.

I roundly assert that the paramount influence in my life is what I think, that the dominant factor is the power of thought, for be it ever remembered not one single idea is lost to the

subconscious self, not one is without its due and measured influence in my mentality, for of these thoughts my most real self is for all time compounded. And, as the architect of my good or ill becoming, I can conceive things that have no basis in what we call fact, things that run counter to the dictates of experience, things that flatly deny circumstance as it is to-day; and thought by thought, step by step, I can bring these into being.

This is my freedom, the freedom of my will and my birth-right, to be one thing and to be able to become another, at once the creature and the creator: to have my mortal being on the material plane and to forge my destiny in the spiritual. From this my coign of vantage I see the dull grind of cause and effect—that everlasting chain—in the physical realm, but in the kingship of my soul I withdraw from the world of the senses and I proclaim that what would be shall not be. I, the free spirit, am nowise so enmeshed in the flesh that I must go all the way with it and work out its slow graduations of æonic progress. It is the truth that makes us free and love that casts out our fear, and with my spiritual eye I can foresee a greater, grander future than ever mere wits can grasp. I see fate, I see spirit; but well I know that that spirit is lord over fate to limit and debar its powers, and where it would but exact depression and tears, there spirit comes with good cheer in its train, to give us hope unquenchable and gladness naught may mar.

A SCOTTISH SEER.

Those who enjoy the friendship of Miss McCreadie, the Scottish seer, know her to be a woman of ready sympathy and generous impulse, possessing a fund of true Scottish kindness. She has been clairvoyant from childhood, and while quite a young girl developed powers of psychometry and healing, her first essay in the latter direction resulting in the curing of her father, who was suffering from paralysis, and who afterwards took a keen interest in the development of her psychic gifts. Her friends regarded her gifts (which were sadly out of tune with their orthodox beliefs) with no little misgiving, and it was not until many years had passed that they became reconciled to the idea of mediumship.

Our seer recalls one episode which shows very significantly the feeling with which Spiritualism was regarded in the days of her girlhood, even by those people who might have been expected to possess some degree of tolerance. A visitor at her home in Scotland, hearing a voice speaking in a foreign tongue, remarked to her mother: "Surely you have a Hindoo staying here, as I hear somebody praying in Hindustani." On learning that Miss McCreadie was under control in an adjoining room, he insisted, with every sign of repugnance, on taking his departure. He was a man who had travelled extensively in India, and was familiar with several of the native dialects; he confessed that he knew nothing about Spiritualism, and while admitting that the voice, intonation, and accent were undoubtedly those of a Hindoo, he was afraid to stop and investigate the phenomenon.

Miss McCreadie has a successful record of some twenty years' platform experience as a clairvoyant, in all parts of this country, as well as on the Continent. Some years ago, while travelling in France, she was impressed with a foreboding of future turmoil and treachery, and on returning predicted a great international conflict having its origin with the German people, who would attempt an invasion of this country. This prediction was uttered by the medium to numerous friends, including the parents of the present writer.

The medium relates one of her experiences, in which she was the means of saving a would-be suicide. A man, apparently in great distress, came to her and, without giving any details of his affairs, asked for a private séance. She advised him to go at once to his office, where he would meet a business friend who would hand him a sum of money sufficient to tide over his difficulties. The medium saw nothing further of this client for two years, when he called unexpectedly, saying that at the time of his previous visit he had become financially involved, and that it had been his intention to take his own life had the medium been unable to indicate any hope of improvement in his affairs; as a mark of his gratitude he insisted on making her a handsome present.

Miss McCreadie, it may be added, has given proofs of the reality of spirit intercourse to several of the most distinguished investigators of psychic science, especially in the direction of identity. Some of these proofs are described in a book by a well-known writer (in the library of the London Spiritualist Alliance) in which the medium figures under another name.

D. N. G.

SIDELIGHTS.

"H. H. M." appeals for enlightenment from our readers on the following point: "If the statement I sometimes see in *LIGHT* is correct that human thought is creative, 'it doth follow as the night the day' that the gods of various kinds and ages may be but creations of human thought. Then 'What is truth?' Is there behind such man-created Gods—What?—Who?"

A correspondent, "S. T.," expresses his conviction that the best evidence for the doctrine of vicarious atonement is found through Spiritualism. We can "take on the death conditions and in some cases the spiritual burdens of our departed friends, we can help them to throw off their physical disabilities, &c.," and this, he holds, is "nothing else than vicarious atonement in miniature."

Fresh indications that Mars is habitable are afforded by photographs of the planet's spectrum taken last winter in Professor Lowell's observatory at Flagstaff, Arizona, and published in the January "*Scientia*." These show the existence in its atmosphere of oxygen and a watery vapour. Both, however, are very scarce, and it seems more than ever probable that a great part of Mars is desert, and that the lines which cross its surface are actual canals or belts of vegetation along canals.

Many years ago we possessed a tame siskin and were much charmed with its engaging ways, but it failed to confide to us the following amusing superstition which we find narrated in the "*Saturday Westminster's*" Nature Notes: "There is very little folk-lore connected with the siskin, but in Bohemia and the Tyrol it is supposed to share with the swallow and the raven the power of procuring a stone that will make its possessor invisible. The difficulty of procuring the stone seems to be that as soon as the bird brings the magic stone into the nest, for the purpose of restoring life to one of its young, the site of the nest becomes invisible, which probably accounts for the scarcity of this form of magic."

LETTERS TO THE EDITOR.

"Light" and its Friends.

SIR,—I enclose cheque for my subscription to *LIGHT* and to the L.S.A. Although suffering from loss of business, &c., this is the very last subscription I should give up.—Yours, &c.,
H. C.

D. D. Home.

SIR,—May I suggest—it is pure conjecture—that the memorial in Edinburgh referred to by Mr. Stanley Gordon was erected by Dr. Robert Chambers, of that city? His sympathetic introduction to Home's autobiography and his interest in the medium make the surmise not unreasonable.—Yours, &c.,

ARTHUR BUTCHER.

Dr. Crawford's Experiments.

SIR,—In your issue of the 29th ult. we notice that the experiments of Dr. W. J. Crawford have been questioned on the ground that the phenomena occur in darkness (necessitating elaborate precautions against deception).

We have attended some of these séances and beg to be allowed to state that on each occasion on which we have been present the phenomena have occurred in sufficient light to observe clearly all the sitters, including the medium.

A gas jet is fixed in a box, one side of which consists of a sheet of ruby glass approximately 9 in. by 7½ in., and in this light we have been able to read newspaper print at a distance of over one foot from the glass front, the medium being placed from 5 ft. to 7 ft. therefrom, and we have thus been able to clearly follow all happenings.

We vouch for the fact that the table is levitated in an approximately horizontal plane to the extent of at least 5 in., and without physical contact with either medium or sitters.

We understand that *all* experiments have been conducted under these conditions unless otherwise stated.—Yours, &c.,

ERNEST W. OATEN,
President.

HANSON G. HEY,
Secretary.

Spiritualists' National Union,

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NOTES BY THE WAY.

We refer in the Leader this week to two of the more important allusions to the subject of a life after death which have made their appearance in the general Press of late. They are but two out of many which have appeared in recent months, although, when compared with the great mass of topics, many of them trivial to the last degree, they become relatively rare. It is well that it should be so. The subject is too vast to be ushered in suddenly, and its finer and deeper aspects will always remain behind the veil and beyond the profanation of the unworthy. Meantime some of the utterances we have seen are significant. They suggest a reticent treatment, and the judicious utterance of writers who know more than at present they will venture to say. It is the happy mean between craven silence and those aggressive and erratic presentations of the subject which offend many of the minds whom it is desired to attract. There is, of course, another reason for the reserve with which some writers from the outside approach the subject. They see in the word "Spiritualism" something that has been soiled by much ignoble use in the past, and are unaware how by intelligent study and understanding it is now being redeemed from the old reproach.

* * * *

That the facts of spirit intercourse have often been degraded to trivial and unworthy ends is regrettable, but, after all, can such an abuse be for a moment compared with the abuse of the great discoveries of Science which have so long been prostituted to purposes of slaughter and destruction? We are told at times that Spiritualism has suffered from its democratic conditions; it has been "cheapened" and "vulgarised." Certainly the external forms of presentation have suffered by the fact, but however painful such things are to the cultivated eye and ear, the essential truth remains unhurt. If strummings, daubings and doggerel shock our artistic souls we can always avoid them, remembering that there are those to whom the strummings are delicious music, the daubings fine painting and the doggerel rare poetry. Let us be tolerant, remembering that Great Teacher who chose the "common people" as his favourite hearers and was not afraid of vulgarising his gospel. It was not the "vulgar herd" who sophisticated his simple teachings till there was no virtue left in them. It was the scholars, the divines and the statesmen who were guilty of that. The peasant and the fisherman with uncouth accents and rude scrawls would have passed on the message through the ages. It would have been rough but vital.

To-day it is scholarly—and savourless. But a change is being worked.

* * * *

There are two sides to this question of Spiritualism. On its interior side it covers all the workings of insight and inspiration, whether in the mind of the scholar or of the unlettered peasant; in that shape it makes no distinctions. But in a world that has been so long nourished (after a fashion) on externals, it must needs make its appeal by objective facts. Those facts have poured into minds little fitted by their previous training to receive and assimilate them. They have been anathema to the scientist and to the pietist; the scholar has scoffed at them, and they have brought shudders to the sensitive mind of the artist. But amongst the common people there were those who heard them gladly and used them—not always wisely. Incidentally they brought a certain amount of grist to the mill of the sharper and the notoriety-seeker. And nearly always in their crude presentation they offended those of superficial culture and artificial training. All this is being altered to-day. The facts are being verified and brought into their due perspective. They are adjusting themselves to life. In the fulness of time they will be worked into the fabric of things. And when the result—a vast revolution in religious and social life—is apparent to all, there will be no more need for finesse, diplomacy and disputation in dealing on scientific lines with the question, "If a man die shall he live again?"

* * * *

Those who consult "What Happens After Death" (Cassell & Co., Ltd., 1s. net) for light on the problem will have no reason to complain of any one-sided treatment of the subject. Dr. Max Nordau finds death to be the total extinction of consciousness and personality, and Sir Hiram Maxim takes much the same view and finds Christianity to be "the worst and wickedest institution that ever afflicted a suffering world." On the other hand, we have such writers as Mrs. Besant, Mrs. Flora Annie Steel, Canon Horsley, Dr. Horton, the Rev. A. J. Waldron, Mr. J. Arthur Hill, and Professor Sayce to redress the balance and import sanity into the discussion. Spiritualism, Theosophy, Theology and Materialism are all set forth in the book, and we would hardly have it otherwise. Nothing develops individuality and independent thought like the statement of all sides of any question. Clearly in this case the "Ayes have it" overwhelmingly, and nothing could better expose the futility and fatuity of the negative side of the argument than its statement alongside that of capable affirmative reasoners and thinkers. The function of scepticism and materialistic thought is probably to make sufficiently gradual the incursion of new ideas and to correct their excesses. When a higher order of intelligence arises this will doubtless become unnecessary, but at present this tempering and modifying process is the inevitable accompaniment of human progress.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, MARCH 16TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. ANGUS MCARTHUR

ENTITLED

"PSYCHIC SCIENCE IN PARLIAMENT."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening Addresses in the Salon is as follows:—

Apl. 13th.—"Spiritualism in the Balkans," by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, February 22nd, Mrs. Wesley Adams will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, February 24th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the third of his series of lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, February 25th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, February 25th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

Feb. 24th.—"Precious Stones—Their Psychic Properties and Powers."

March 2nd.—"Auric Lights and Phosphorescence."

" 9th.—"Metamorphism in Rocks."

" 16th.—"Permeation of Silica."

" 23rd.—"Crystals."

" 30th.—"Transformation of Insects."

April 6th.—"The Knights and Hospitallers—Their Visions and Story."

" 13th.—"My Psychic Experiences."

MANY a little flower is crushed beneath the foot of the wayfarer. Nature, rich and inexhaustible, replaces them with usury. Imitate Nature.—CARMEN SYLVA.

PSYCHIC TELEGRAPHY.

STRANGE MESSAGES BY THE FLASHING CRYSTAL.

BY DAVID WILSON.

The question of whether or not Aaron, when about to "enquire of the Lord" by Urim and Thummim, used to partake of what may be called a "ceremonial potion" was raised by the following obscure passage spelt out by the amethyst detector as follows:—

And with the tablets of Moses there was the golden cup of the enquiring . . . the cup of wisdom known first in the temple of the Sun . . . wherefrom Aaron did drink, going to the Lord, that which helped him to greater understanding. And with these two hundred emeralds of great excellence, the chair of grace, with Urim and Thummim, eighty coffers of gold and the archives of the Lord's chosen. All these came into the land of Heru [Egypt] after the death of him called Nemareth.

The above distinctly suggests that Aaron used some kind of beverage to produce a state of mind favourable to the reception of psychic impressions, but beyond this I can make nothing of the fragment.

Sir William Ramsay, describing his experience under a drug which he had taken for the sake of experiment, wrote:—

The main and impressive fact for me [when under the influence of the drug] was that *I* was self-existent, and that time and space were illusions. . . each time I am under the influence of an anæsthetic I am able to penetrate a little further into the unfathomable mystery. . .

Dr. Holmes, under somewhat similar conditions, wrote:—

The veil of eternity was lifted. The one great truth, that which underlies all human experience and is the key to all the mysteries that philosophy has sought in vain to solve, flashed upon me in a sudden revelation. . .

Professor James, describing his sensations under the influence of nitrous oxide, says that he was overwhelmed by an "exciting sense of an intense metaphysical illumination."

Again, I take the following (from James's "Varieties of Religious Experience"—B. P. Blood quoted):—

This has been my moral sustenance since I have known it. In my first printed mention of it [*i.e.*, the anæsthetic revelation] I declared, "The world is no more the alien terror that was taught me. Spurning the cloud-grimed and still sultry battlements whence so lately Jehovah thunders boomed, my grey gull lifts her wing against the nightfall and takes the dim leagues with a fearless eye." And now, after twenty-seven years of this experience, the wing is greyer, but the eye is fearless still, while I renew and doubly emphasise that declaration. I know—as having known—the meaning of existence; the same centre of the universe at once the wonder and the assurance of the soul for which the speech of reason has as yet no name but the Anæsthetic Revelation.

Personally I have had no experience of the "anæsthetic ecstasy," although it has not been for the want of experimenting. Certainly under nitrous oxide I have dreamt, but on each of the eight occasions the dreams were as commonplace as they could well be. Nor have I been able to obtain any more noteworthy results from opium, morphine, ether, or chloroform. This brings me to the second portion of the message given at the beginning:—

. . . and that whereof Aaron did drink was long known as the Ankh-en-sa of Ra*, which was before ever there was a nation in Palestine. But the priests came at means to the brewing of this potion whereof the virtue came out of certain earths brought from beyond the sea by merchants coming to Heliopolis for this purpose. And into the fire they cast them and laid them in the sun, whereby they did acquire virtue. Thus came virtues out of a stone, and there were secret rejoicings in the temples. For the way of astounding the multitude was made clear. Who am I who say these things? Say rather,

* This reference—apart from any truth contained in it—is not so devoid of meaning as it might at first seem. The legend runs as follows: It was believed in ancient Egypt that "the King, being God, never died, and that he owed the property of immortality which he possessed to the 'fluid of life,' *sa en ankh*, which he obtained from Ra before his birth, for the god was believed to become incarnate from time to time, and to consort with queen after queen, so that his son might always sit on the throne of Egypt."—D. W.

who am I not, who live but as a memory in the spirit of the world? Thus comes thy medium linking to countless memories not of many, but of one of whom the many are now one. Wouldst thou hear aught of the Reeper (?) Foo dead these many hundred years to thy reckoning? Wouldst thou listen to the sayings of the Llama as he paced in far Tibet the footworn rock-terrace of his monastery in the high hills a hundred years ago? Shall I be unto thee as Naomi telling the sweet things as of old by the well of Judith before the coming of Holofernes? Shall I don the rags and filth of Mau-i, the blind beggar who sat in olden times beneath the sycamore in the street of the Fowlers in the land of the Sun (Egypt) fifty-three hundred years ago? For I am all of these. Was it not of my writing (?) that Chedo Miyatovitch said, "Here speaketh the spirit of a Serbian"? Yet spoke he the truth, for I spoke even as such. Was it not of my writing—at a time of stress unto her—that Mabel Tomasevic said, "Here speaketh my spiritual godfather who knoweth well these affairs of mine"? Yet spake she the truth, for I spoke even as such.

The meaning of this second fragment is extremely puzzling. For it suggests possibilities, and indeed coming difficulties, such as I had hardly reckoned with, and I trust I may be forgiven for inflicting it on the reader. However obscure it may be, it is not a mere jargon of foolishness—of that, at any rate, I am convinced.

However, for the moment I will confine myself to describing my first attempt to ascertain the effect of scrutinising the amethyst detector—itsself treated with the "metallic medium" with the assistance of a dose of a preparation of hemp. While any results obtained may—if I may so express it—be largely influenced by subjective elements, yet the fact that if the crystal be contained in a metal box and observed through a hole it is entirely to all appearances inactive seems to show that it in some way depends upon some outside influence, from which when so enclosed it is cut off—in which respect it is similar to an ordinary electric wave detector.

The results were, shortly, as follows:—

After taking the preparation of hemp and waiting some time the huge amethyst crystal—on one of whose facets a shilling could rest without overlapping the edges—suddenly became for an instant apparently luminous to a far greater degree than ever before. These intermittent luminosities continued in groups, but far too rapidly to permit of being counted. After a day or so spent in speculating on how to evade this difficulty, it occurred to me to reduce the dose of hemp. It now seemed as if my perception of time had been altered. For the nebulous flashes now appeared at a much slower rate. The groups when decoded gave the following:—

It is not I, Amen-Ra-mes, who speak, but the Ba of the world speaking in me, whether in the voice of Ptah-mes, whether in the voice of Lozenzo Contarini or of Plotinus, or of the friends of Mabel Tomasevic, Gertrude Selby, Ardis, Chedo Miyatovitch, Keston or Harrach; or Dawson Rogers speaking unto Dallas or Sergius N. unto Peters, or Bezer or Ivanovitch unto Chistokoff. These come out of the great Ba of the world. For thy medium works in this matter as one carrying to and fro, as a man who, standing on the threshold of a house and hearing a message from them without, shouteth the words to them within the house. Thy medium is a thing of rapport (?) as the many now express it in their words. For in the Ba of the world live all men's memories, for they are of it. Yet after death How else could I speak thus on such diverse matters; for while code these matters in their sending to thee the knowledge which I do but transmit is from that greater one in the upward scale of whom (when living?) we form the organs and diverse parts. Therefore question Harry Withall as to whether it be easier for me who am Amen-Ra-mes to say who was photographed in Paris with Stainton Moses, out of my knowledge, or to answer by looking into the mirror of things and—speaking with the voice of Baguet (?)—to reply . . . GPLEODT-SITNAUNSES.

Thus ended a very complicated and abstruse communication which, if possible, must be elucidated as soon as possible. It will be interesting to see if Mr. Withall can read any sense into what Amen Ra-mes has said.

Personally, knowing nothing of Mr. Stainton Moses, I am quite ignorant of the meaning of the allusion to him in the

message. Nor am I clear as to what my ancient "correspondent" means by the allusions to the Ba of the world.

[The Egyptian influence in Mr. Wilson's experiments introduces some curious psychological problems. The "cryptogram," however, is easily read when it is remembered that a Mr. Gledstanes was associated with the Rev. W. Stainton Moses in the remarkable episode in which the double of Mr. Stainton Moses appeared on a photographic plate at Paris—he himself being at the time in England. The letters, read alternately, make GLEDSTANES—PLOTINUS.—Ed.]

THE PSYCHIC SENSE ON THE BATTLEFIELD.

VISIONS AND PREMONITIONS AT THE FRONT.

In "Brotherhood" for February Mr. W. S. Hendry relates a conversation he had with a wounded Tommy whom he had successfully treated for acute rheumatism contracted in the trenches. In the course of the chat, the soldier declared that though he and his comrades saw and heard nothing of the "Angels of Mons," they experienced when in the firing line an awakening of the psychic sense—coming events often casting their shadows before. He said:—

In the trenches or going to them we "feel" what is ahead of us quite plainly. It is common to hear our pals say, after the event, "I knew that would happen"; but it is equally common to hear predictions that we all see for ourselves come true in a few hours or days. For instance, one day our company was moving up to relieve the firing line. The ambulance wagon was behind us. A pal says to me, with a nod towards the wagon, "It's following us to-day, it will be taking me down to-morrow"; and it did, for he was wounded. Another says, "I know when I'm hit I'm killed"; and it is so. Another, I remember, one night told us he was to be sent home. We laughed at him, but he said he felt certain he was to be sent home wounded; and in a few days he was. On another occasion our company had to take a position, and we got through the first lap without a single loss; as we took cover for a little, I said to some near me, "We're all safe so far." "Aye, aye," a pal answered, "I knew we would be, but it's the next lap I fear"; and before we had got through the next part he was down. My own experience was curious. I had been weeks in the trenches and nothing had happened to me, till one morning I took my place with a queer feeling—a certainty that something was going to happen to me that day. I scrutinised keenly every possible source of danger, but could see no more reason to account for it than there had been on previous days. However, within a few hours I was carried off wounded in several places.

That is the psychic sense we develop, and it is commonly reported that Joffre has it keener than anyone else! He knows the result of the battles before they take place, and is always ready for emergencies!

Thus Mr. Hendry's soldier, and the story connects curiously with statements made to us by two officers who called at our office during a brief stay in London before returning to the front. Both testified to a certain quickening of the interior sensibilities experienced by many soldiers engaged in the trench warfare. Prevision of death was quite frequent, and Colonel — related that several of his brother officers had the experience of seeing the apparition of some comrade and afterwards learning of his death. The other officer, who is attached to the Royal Engineers, told us of escapes of soldiers from what appeared to be certain death. There were no cases but what, on the face of them, appeared to be due to quite natural causes, but the experience was so frequent as apparently to defy the law of chances, and this created a general impression of providential care. He told, for example, how in one instance a body of men were saved from a barbed wire trap by the moon emerging from a cloud just in time to reveal the danger. There was nothing extra-natural in this; it was the continual repetition of such things, he said, that provoked the idea of a watchful Power. In his own case, however, he had remarkable evidence of direct interposition on his behalf from the unseen world. From a third officer we received, indirectly, a similar record of personal psychic experiences.

NECESSITY can set me helpless on my back, but she cannot keep me there; nor can four walls limit my vision.—MICHAEL FAIRLESS.

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THE PASSING HOUR.

Great changes in the life and thought of a people are, when they are to be permanent, outwrought in silence. They flow from very deep springs of action and indications of the forces at work rise but rarely to the surface. Not until the time is ripe does the revelation burst forth, and then, taking sometimes strong and turbulent forms, it is popularly regarded as the beginning of the change and not, as it really is, the final stages of the revolution which has been at work. We could take illustrations in abundance from the natural world, but it is needless. Any intelligent mind can supply them for itself.

From time to time in the literature of to-day we see small but highly significant signs of what is taking place under the surface in regard to the infinitely important subject with which LIGHT is concerned. Some of us who have the question very much at heart are apt to be grieved by the apparent indifference and unconcern with which it is regarded by the vast mass of the public. But there is nothing here for tears. The great things are always matters of silence and reticence. When they become the topic of the market-place, the subject of popular babble, it is always in their smaller aspects. The very reserve with which a great subject is broached—when it is broached—is eloquent of this feeling.

To the "Guardian" of the 27th ult. the Rev. Percy Dearmer, whose name is so well known in connection with social reform, contributes an article, "Are the Dead Alive?" At the outset he approaches the matter in a frank way with a series of questions:—

Are those who have been killed in the war still alive in another world? Are they happy there? Are they able to give us any proof of their continued existence?

These questions, he admits, are being asked in thousands of stricken homes to-day, and he rightly discerns that "every other question falls into insignificance" compared with them.

Yet to vast numbers there is no answer. Newspaper editors have told me that they are inundated with letters of absolute misery and despair from the parents and wives of men who have been killed.

After that sorrowful statement, Dr. Dearmer proceeds in a few trenchant sentences to show the extent to which "popular Christianity" had in the last century sunk into "a pagan superstition": "the dead are thought of as lying in their graves." We know it all, and are in no mood for accusations against the Church. There is a sense

in which, to vary a cynical old saying, every community has the Church (or the Government!) which it deserves.

At this point it may be useful to make a lengthy citation from Dr. Dearmer's article to show the trend of his argument.

In these days, when we are all—even those who have had no scientific training—influenced by the scientific way of looking at things, what we need is evidence. We feel that if the dead are really alive, there must be some evidence somewhere of their existence. Now the Lives of the Saints and the biographies of religious people are full of instances of departed spirits "breaking through" from the other world; if these stories are any of them true, then they afford evidence of immortality. But in the last century people were sunk in an obsession of materialism, and did not believe there was anything in them. Some said that such incidents were the worship of Saints and were "superstition." Others said they were Spiritualism and therefore were also superstition. Joan of Arc was the greatest figure of the fifteenth century, but, unfortunately, she was superstitious. John Wesley was in many ways the most remarkable man of the eighteenth, but he had converse with the departed, and his Spiritualism was a regrettable incident in a great life, and showed that he was not free from the superstition of his age. And so on. But if it be true that people when they are dead go on living on a different plane (or in what we call a spiritual world) all round about us, free from the bonds of space and matter, then it is reasonable to expect that we shall sometimes have evidence of their existence. So far from being superstitious, this is what we should naturally expect on scientific as well as on religious grounds. The departed, if they still exist in any tolerable kind of existence, must love us still, and, loving us, must be anxious to communicate with us, and to assure us that it is well with them.

Dr. Dearmer, it will be seen, handles the question with something of that reticence to which we have referred. That may be attributed not only to a sense of the greatness of the subject, but in some measure also to the circumstances in which he writes. The article, it is to be remembered, appears in "The Guardian"—in itself a significant fact. One must speak quietly in a sick room and gain the ear of authority by guarded speech. Even so, Dr. Dearmer is permitted a remarkable degree of latitude, for he is allowed to refer to the enormous volume of evidence accumulated by the Society for Psychical Research, its effect in convincing some of the most scientific minds of the day, and to the fact that the evidence is growing very rapidly.

We heartily commend Dr. Dearmer's courage, especially in his closing remarks, where he observes:—

People all over the country are seeking means of communication with their friends in the spiritual world. And they are finding them.

He suggests that on some future occasion he may write further about this matter. If he does, perhaps "The Guardian," having got over its first shock, may permit a closer handling of the subject, so that from an inquiry and some general statements it may grow into a presentation of living evidences testifying to the truth of that which in the hands of the Church Fathers has become little more than a bundle of traditions from which all the original virtues have evaporated.

In the "Daily News" of the 4th inst. Mr. William Archer deals with the question in an appropriately critical and literary fashion. It would be too much to say, he tells us, that he believes in the alleged evidence for a future life, but he does emphatically believe there is "something in it"—that it is not merely trickery and illusion.

There is a distinct, undeniable glimmer of light in the tunnel, although we cannot, I think, say for certain that it comes from another world at the further end.

That is a question on which the judgment of those actively concerned in the investigation is of more value than the opinion of those who are simply observers.

Mr. Archer finds that the "intimations of immortality" which are received from automatic writing and other phenomena of a like nature are "anything but exhilarating." We should own to a similar sense of depression if the intimations could take no other shape. Thousands of persons, we are glad to think, have their spiritual perceptions opened to an extent that renders objective evidence needless, but there are millions who are not in such happy case. The Providence that presides over human affairs is very large, tolerant and inclusive. It furnishes "signs" for those who need them, and is quite indifferent to the supercilious prejudices of those who demand that immortality—or at any rate human survival—shall be demonstrated in ways grandiose and impressive.

"It is manifest that 'another life,' if it exist at all, must exist outside of time and space," writes Mr. Archer. We do not see that it is "manifest" at all. If he had written "outside of our conceptions of time and space" we should have readily agreed. The old boundaries may be enlarged: they do not disappear altogether. A recognition of this fact would make intelligible and acceptable many of the things that at present perplex the investigator who is hampered by preconceptions of a future life in which all the conditions of individual existence are suddenly abolished.

THE "WORLD-SOUL."

In the course of the "Answers to Questions" given through the mediumship of Mrs. M. H. Wallis at the Alliance Rooms on Friday, the 10th inst., was one dealing with an inquiry relating to the existence of a World-Soul, and the possibility of the absorption of the individual soul into it at death. In the course of the reply, the speaker suggested that the term "World-Soul" might be well extended to cover the idea of a Universal Soul. The individual soul was a part of the Universal, but the part was not blotted out because of the existence of the whole. The control knew nothing of any spiritual being or beings who projected, as it were, human tentacles into this world which, after a period of education and training in physical life, were withdrawn and reabsorbed into the primary soul at death. Might it not be that the thoughts of the great teaching angels when expressed in strong and vital forms in the lives of some responsive souls on earth, and translated into their particular forms of thought, gave rise to some such idea as that under discussion?

The control reviewed the question at some length in its several aspects, and a wide field of suggestion was opened up regarding the power of thought—when imperfectly assimilated—to give rise to partial or distorted views concerning the realities of spiritual life. The idea of spiritual relationship and inter-relationship—of the unity of all life—did not negative the reality of individual expression whether in this life or in the life beyond.

A CHILD'S VISION OF HIS FATHER.

In some of the daily papers of the 9th inst. appeared a striking story of the vision of a soldier killed at the front appearing to his only child. Mrs. McDonald, of Hampton-on-Thames, widow of Corporal James McDonald of the 9th East Surreys, related that on or about January 30th, the date on which her husband was killed in the trenches, her little boy, aged six, told her on waking in the morning that he had seen "Dadda" during the night. The mother tried to persuade the child that he had been dreaming, but this he emphatically denied. "It was not a dream. He called me 'John.' I saw him standing there. He was wearing his uniform, but he had a black badge in his cap." Mrs. McDonald stated that the boy was unaware that his father wore a black badge, as he had only seen him in the brass badges. She had no belief in spirit manifestations, but she quite believed that the father's chief thought at the last would be of his little son.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XXIX.—WHY DO THE OPERATORS NOT TELL US HOW THEY PRODUCE THEIR PHENOMENA?

In a recent issue of *LIGHT* the Editor, referring to my experiments and in connection with a question from a correspondent, made some remarks upon the reasons the spirit operators do not tell us exactly how they produce their phenomena and thus save us the trouble of investigation. And in this article I wish to say a few words on the same matter. I have been interested in it right from the commencement of my work, and have made many attempts to get at the reasons for what appears at first sight so singular a reticence; for this inability to tell us how they do things is, in my opinion, the strongest and only really potent argument that can be produced against the spirit hypothesis.

The operators at my séances do not themselves seem to know much about the scientific aspect of their phenomena. If I may hazard an opinion, I would say that they are only aware of the broad outlines of what they are doing. We are often in the same predicament ourselves—as, for instance, when we send an electric current along a wire. Concerning the transference of the electrons along the wire—which in effect constitutes the current—we know little, and if some entity from another sphere were to ask us how it was done, as that was the only part of the business he was capable of understanding, we would find it difficult to answer him. I think, indeed, that there is an inversion of the aspects with which things are viewed in this world and the world spiritual. A spirit entity is probably more at home where the motion of electrons is concerned and finds it difficult to understand how we produce that motion. With us the process of understanding is just the opposite.

I am convinced that my operators know next to nothing about force magnitudes and reactions. Their idea as to the prime cause of the phenomena is "power." For instance, when I inquired how a certain reaction effect was obtained, they spelt out by raps the word "power." Nevertheless, if some small material thing is interfering with their results, they are quick enough to rap out a request that it be rectified. Thus on one occasion they asked that a piece of cloth should be placed on a drawing-board, on another that the light should be lowered nearer the floor, and on another that one of the sitters should alter position a little, and so on. Small things like these which interfere with the intensity of their phenomena they seem to understand, but as to what form of energy it is they utilise to lift the table or cause the rap, they do not seem to know.

It may interest my readers to hear that when I had worked out the cantilever theory for levitation, I put it to the operators bit by bit in as plain and untechnical language as possible. They say the whole thing is practically accurate. They say they understand what I mean when I describe the arched rod issuing from the medium, going below the table, and a column rising from its end, and so on. They also say the rod theory for raps is substantially accurate. Of course I do not ask my readers to place any scientific value upon this, but only mention it as a matter of interest. Once I asked how the cantilever arms, rapping rods, &c., are made rigid. They said they did not know. I asked them if there were any spirit entities who *did* know. They answered in the affirmative. Asked if they could bring these entities to the circle to impart the information to me, they said they were doubtful if they could do so. Up to now I have heard no more of the matter.

I know it is a favourite hypothesis that spirits live in a world of four dimensions, and that it is probable there are many things they cannot possibly make us understand. I do not altogether subscribe to this theory. I think it will eventually be found that the entities controlling most circles are not capable of scientific explanation either in a world of three or of four dimensions. I am also inclined to think, from

reading between the lines, as it were, that we are meant to find out things for ourselves, and that not too much direct help can be expected.

All the communications referred to above were received by raps while Miss Goligher was perfectly normal, as she always is at all experimental circles. Occasionally, however, if I desire it, she will go into trance, not for physical phenomena, but to allow me to talk with the entities purporting to speak through her. One of these, who says he was a medical gentleman while on earth, and whose function at the circle is to look after the health of the medium during phenomena, has certainly supplied me with some scientific information regarding the production of the phenomena which has surprised me. Now, while I can state explicitly that all the experimental results sent by me to *LIGHT* are facts down to the minutest detail, the information referred to above is not at present verifiable. I cannot, therefore, take the responsibility of mentioning it here.

Although I think the operators at my circles are unable substantially to explain their phenomena, still there is no doubt whatever that they have co-operated with me to the utmost of their power. I have no hesitation in saying that they are anxious that something of definite knowledge should be given to our world in their own particular line of phenomena—at least, that is the only explanation I can arrive at for the great trouble they must have taken during all these months. They declare emphatically that the work they do at the circles somehow or other reacts upon themselves for their own betterment.

One other point. The operating entities are always strongly affirmative, strongly negative, or strongly doubtful in reply to questions. I have never yet known them say they could do something and then fail to do it; likewise, if they say they cannot do a thing, it will not be done; if they mention the matter as doubtful, they try to accomplish it, usually successfully. So also, in answer to questions with regard to the method of production of phenomena, I have always found them eager to tell me anything they can, and if they affirm that any one of my theories is right, wrong, or doubtful, I have always found, by deduction from the experiments and by later experiments, that it was as they said. I have never known them volunteer information, but they are always willing strongly to affirm or strongly to deny the general sense of my conclusions.

Of course, I have had many conversations with them concerning what happens at physical death, what happens afterwards, what is the state of the world to which they belong, &c. but all that is outside the limits of the research, which aims at definite verifiable knowledge, and as such would not interest my readers.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 20TH, 1886.)

MONTREAL.—An association formed in this city for the purpose of investigating Spiritualism. A hall has been secured and fitted up for public meetings. We believe this is the first time Spiritualism has obtained a firm foothold in the capital of Canada East.

SWEDEN.—We learn from the "Banner of Light" that the well-known Dr. Carl von Bergen has been won over to Spiritualism, and that he intends shortly to lecture on the subject. Dr. Bergen, it will be remembered, is the founder of a widespread Protestant missionary organisation in Sweden.

CHIROMANCY.—M. Desbarolles, who has done more than anyone else to raise the subject out of the region of charlatany, has just passed away, his funeral having taken place last Saturday in Paris. The younger Dumas delivered a funeral oration beside the grave, in the course of which he said that M. Desbarolles had done for the hand what Gall and Spurzheim had done for the brain. He worked out the science of chiromancy as they had done that of phrenology, and taught us to know our aptitudes by the indications which the hand furnished of them.

MR. WILLIAM ARCHER AND HUMAN SURVIVAL.

After M. Maeterlinck in the "Daily Mail," Mr. William Archer in the "Daily News." Some day, one feels, the Press will arrive at the conclusion that the question of survival is one of real and serious importance. Mr. Archer says: "If we could believe in another life as confidently as we believe in the existence of the man at the other end of the telephone wire, the revolution in our habits of thought would be enormous, and would be felt even by those to whom immortality is an article of faith. But can we accept the evidence?" He means the evidence of psychical research, and he adds: "It would be a great deal too much to say that I believe in the alleged evidence but I do emphatically believe there is something in it." He sees a "glimmer of light," but cannot say for certain whence it comes. It may be some sort of "phosphorescence," he thinks, or a reflection of common daylight. But, anyhow, it proves that there are "facts of the universe which are not summed up in the formulas of our physical philosophy." Which accounts, he says, for the enmity of Science, which does not want to be bothered with new formulas.

Mr. Archer is sympathetic and open-minded, but he regrets that the intimations we receive from automatic writing and similar phenomena are "in truth anything but exhilarating. They do not make the conditions of another life even conceivable; but was it to be expected that they should? If it exist at all it must exist outside of time and space; and how can such conditions be conveyed to us?" Mr. Archer makes this assumption with the air of one stating an axiom, but that is not quite the right attitude to bring to the study of these difficult matters. The expectation of a sudden change into a totally new life in a totally new world with totally new faculties, and characters suddenly perfected, "spending," as he quotes, "in pure converse our eternal day, learning all we lacked before, immediately wise," feeling without hands and seeing without eyes—such expectation is far less reasonable than the state of things indicated by the evidence—which, however, is described as "trivial and baffling."

Sir Sydney Olivier replies to Mr. Archer and rebukes him for setting so much store by mere evidence. He draws his attention to a fact he had overlooked, namely, the religious consciousness, the conviction of religious people that they are directly aware of the soul and its immortality. The importance of religious experience cannot be doubted, but it is very difficult to found one's own belief on the intuitions of another which one does not share; so that there are many who require reasons for their faith of a more tangible sort. To them and to Mr. Archer I would like to point out a class of evidence which is by no means easy to explain on the hypothesis of a life cut short by death, and which is neither trivial nor baffling.

I refer to the phenomena of the "double"; to the experience, common enough, of being outside the body, of leaving it and returning, of travelling away from it and viewing distant places, of seeing it as though it belonged to someone else. Consciousness, on these occasions, is clearly not functioning in the material organism, but in a body similar though of different substance. What is this body for, if there is to be no survival? Its activities in the present state of existence are comparatively rare and exotic.

It is, as I said, common enough, all the same. Alma Haemmerlé describes several experiences of her own in the "Annals of Psychical Science" (1906). One night she "visited" her sister who was away from home, and saw her reading in bed by a lamp with a green shade. Her sister also saw her. Again, one evening she transported herself to the bedside of the brother of one of her friends to try and cure him, by suggestion, of a fever. He saw her, and felt a calming influence, and at the same moment the fever left him. On another occasion she tried to enter her cousin's room by the window, but failed. However, the noise made in her attempt to undo the latch woke her! Stainton Moses found himself outside his body on three occasions. A most convincing case was printed in *LIGHT* about a year ago. It was an account by the editor of an American journal of how she one morning felt a peculiar

sensation in the top of her head, and presently found herself in another body (not for the first time). Thereupon she began to travel, and before long arrived at a room where a woman was laying the cloth. She spoke, and the woman ran away. Then she came to a road where some men were going to work. She spoke to one and gave him her address, so that he might write and say he had really seen her; and this he actually did.

Here we have three examples out of many that might be given, showing convincingly that we possess a body other than the one we know and love. What can be the purpose of this duplex organism? A clue must be sought in another set of experiences. A. J. Davis has told how he watched at the bedside of a patient who was dying, and what he saw with clairvoyant vision; how first a luminous atmosphere enveloped the head, which grew brilliant while the limbs grew dark; how a new head then began to show itself, followed by the rest of a new body gradually rising from the head of the patient; and how this spirit-body descended to the floor and passed out of the room with two other spirits who had come to meet her. None of these events are isolated: we have not to rely upon any one person's testimony. Mrs. Mary Davies has a similar tale to tell of what she saw at her father's deathbed. His new body appeared in the same manner rising above the old, and then descended to join his wife, who had already passed over and had come to lead him away. It is strange that these things should not be universally known. The sceptic may object that such visions are illusory and prove nothing. Yes, but if the sceptic were to see them himself . . . ?

There is a close correspondence between these two classes of phenomena—the traveller who goes out and returns, and the traveller who does not return. What, then, it may be asked, is the difference? What, in fact, is death? It is well known that the two bodies are united by a "silver cord," which, to effect the final separation, must be loosed. This also Davis saw and recorded.

N. G. S.

In reference to Mr. William Archer's article in the "Daily News," to which allusion is made in our Leader, Mr. T. W. Padgett addressed a letter to the "Daily News," in the course of which he wrote:—

If the condition of Mr. William Archer's mind in respect to a future state be as indicated in his article of the 4th inst., one can but wonder where his eyes and ears have been during the past quarter of a century. He states: "The evidences that point towards it [a future state] are as yet trivial and baffling." Would Sir W. Crookes, Sir O. Lodge, Sir W. F. Barrett, Dr. Russel Wallace, Professor Richet, Professor Lombroso, and a host of other eminent men have accepted evidence as conclusive and satisfying which is but "trivial and baffling"? Before Mr. Archer's article appeared it was inconceivable, I think, that he could have held such an opinion of these eminent scientists. Only after the most careful and cautious investigation, and under conditions imposed by themselves, such as only men of scientific training probably could or would have imposed, would they have ventured to publish to the world, at the risk of their reputations, that they are believers in man's continuity of existence after so-called death. . . . Any man who, in the light of to-day, speaks doubtfully and lightly of the evidence now accumulated as to man's survival of death, demonstrates conclusively that he is behind the times.

SURELY it is not so much the stunted fare, the humble tenement, as the enforced ugliness of life, that is the bitter sting of poverty. Only give us beauty and the humblest life is tolerable.—COLIN MCALPIN in "Hermaia."

THE THROES OF BEAUTY.—Wilberforce tells of a naturalist who took the chrysalis of one of the most brilliant Oriental moths, or butterflies, and, when he thought the insect was ready to emerge, slit open its casing and helped it; but it came out colourless; and every time he repeated the experiment the same thing happened. He came to the conclusion that by some secret process the struggle of the insect to free itself released certain juices or acids, which gave the brilliant hues it should possess. Wilberforce suggests that the analogy lies in the struggle of the soul toward perfection.—"Life in the Physical and Spiritual Worlds," by REV. W. HENDY COCK,

THE VISIONS OF LEON SONREL.

THE TRUE VERSION OF A WAR PROPHECY.

In the "Annales Psychiques" (Aug.-Sept.-Oct. issue), the editor (M. C. de Vesme) gives a full account of Dr. Tardieu's experiences in connection with prophecies made to him by a personal friend, M. Léon Sonrel. The report written by Dr. Tardieu himself, signed and dated June 3rd, 1914, was first given to Professor Richet, and then handed to the editor of the "Annales" on June 13th, 1914.

The greater part of the predictions referred to events in the life of Dr. Tardieu, and to the Franco-Prussian war of 1870-1871. These, the doctor affirms, were fulfilled in detail. Among these predictions M. Léon Sonrel foretold his own death "in three days"; he died, in fact, after three days' illness.

A few sentences Dr. Tardieu believed to refer to some subsequent war. He wrote (June 3rd, 1914): "I have been expecting for two years the fulfilment of the following prediction." He gives his reason for this expectation and then quotes the prediction, which runs thus:—

"Ah, my God, my country is lost; France is dead. . . . What a disaster!" Léon wept for a few moments; he was silent; I listened silently. Then suddenly raising his eyes and his arms to heaven, like one inspired, in a way I shall never forget, he cried, "Ah! She is saved! She extends as far as to the Rhine. O France, O my beloved country, I see thee triumphant; thou art the Queen of nations . . . thy genius shines forth in the Universe. . . . All the world admires thee."

In reply to an inquiry on the part of M. de Vesme, the doctor adds (August 12th, 1914):—

My friend Léon did not name the year, but general events [in his predictions] have occurred co-incidentally with events concerning myself. Well, private events concerning myself which have been uncertain for two years, became certain last April or May. Since last May my friends know that I have told them of an imminent war, before September, and this was based on the co-incidence with personal events, which I do not care to mention.

It will be obvious from this that the account printed in the "Globe" (quoted in LIGHT of March 13th, 1915), was erroneous in several particulars. It claims to give a report of what Dr. Tardieu said (December 13th, 1913) at a medical conference in Brussels. M. de Vesme refers to this, and points out that the narrator's memory had evidently played him false, as his account "bristles with errors," some of them of a kind which could not possibly have been made by Dr. Tardieu.

One of the big errors is a statement that M. Léon Sonrel had predicted that the French would retake Alsace-Lorraine and be in Berlin in 1915.

The carefully written document which Dr. Tardieu sent to Professor Richet contains no such statement.

The prediction is much more vague, but it has this value: it bears on it the stamp of truth, and gives the impression of being conscientiously recorded. Moreover, it was written and handed over nearly two months before the outbreak of war.

H. A. DALLAS.

IN our notice on p. 48 of "Ajax's" pamphlet, "How Dare They?" we denied the responsibility of either Matthew or Luke for the promise, "Yet not a hair of your head shall perish," and the statement, "This man has received the just reward of his deeds." We were misled as regards the promise by our inability to find it indexed by Cruden under "Hair." As Messrs. Miall, the publishers of the pamphlet, point out, it occurs in Luke xxi. 18. As to the statement, they plead that though it should not have been placed in quotation marks, it is in effect correct, and refer us to Luke xxiii. 41, where one of the bandits (for that is how they are really described) crucified with Jesus rebukes the other, reminding him that "we receive the due reward of our deeds: but this man hath done nothing amiss." But this statement does not (as "Ajax" seems to think) imply either a confession of a career of moral villainy, of which the speaker was repenting at the last moment, or a recognition of the moral right of the Roman law to inflict a fiendishly cruel punishment, but only that he and his companion had (like the released Barabbas) been guilty of sedition, the crime of which crucifixion was the recognised penalty, and that Jesus had not.

SIDELIGHTS.

A second edition of "Words from Within the Veil," by L. V. H. Witley, makes a timely appearance. The work has already been reviewed in these pages, so that it is not necessary to say more here than that for many it will carry a message of deep consolation. Its tone is mainly intimate and domestic, but none the less it contains passages of fine literary quality and is enriched by some strikingly apposite quotations from the poets. It is published by L. N. Fowler and Co. at 1s. net.

With its issue of January 1st, the "Harbinger of Light" (Melbourne) entered on its forty-sixth year of publication. The journal, it is pleasant to learn, has not only been able to hold its own, but even to make headway in spite of the ravages of drought and the dislocation of industry caused by the war. Our readers, we feel assured, will join with us in congratulations to the editor of the "Harbinger" and his associates on so gratifying a result.

The February number of the "Occult Review" (W. Rider & Son, 7d. net) contains a trenchant paper on "Christian Science" by Arthur Lovell, which concludes by stating that "The human mind can no more deny the existence of disease than the existence of health, for both are manifestations of the eternal law of God. What must be done, therefore, in all diseases is to increase the vitality of the sufferer as quickly as possible, by imparting energy, as the records show was the practice of Jesus Christ." The editor's interesting "Notes" are concerned with "communications from the other side" (received through the mediumship of J. J. Morse and others) and "Astrology and the War." Mr. W. J. Colville contributes an article on "Apollonius of Tyana," and Gerald Arundel, under "The Adventures of a Thought-Reader," gives some striking instances of Mr. Alfred Capper's powers as a thought-reader.

VISIONS OF THE WAR—AND PEACE.

Quite apart from prophecies of a specially psychic or occult nature, there were not wanting forecasts of the great war in the literature of preceding years. A striking instance is seen in the poems of Dr. William Sharpe, whose name will be known to many of our readers as the writer of "The Dual Image" and "The Conqueror's Dream." Dr. Sharpe, who is a retired army surgeon, and has spent many years in India and Canada, now resides in Ireland.

In "Humanity and the Man," written some sixteen years ago, Dr. Sharpe drew a vivid picture of the coming world-conflict, the result of agencies that sought

To sap the base of Civilisation's tower
And with it hurl from its high pinnacle,
So hardly raised, Humanity itself.

After depicting the tumult and chaos, the wild commotion of

nations met

In conflict fierce to drain the cup of wrath
The measure-full by grasping Mammon brewed,

the poet proceeds to tell "how the conquering sons of mighty Albion" achieved their destiny.

It was theirs in company with their kindred race on the American continent to bring about the realisation of that old dream of the world—human brotherhood.

In "The Conqueror's Dream," a like vision is set forth—a world-war:—

So dreadful was the noise and turmoil that
It seemed as if the end of things had come,
And ancient night with chaos reigned once more.
Then all again grew still, in silence hushed,
And in the East there dawned, uprising slow,
A rosy blush, a tinge of golden light,
The herald sure of a more glorious morn,
A time of peace.

Again, in "The Dual Image," Dr. Sharpe is moved to prophesy of a mighty catastrophe due to "the 'whelming force of evil will and thought," but he finds in the great (imagined) disaster—as others have found since it actually came upon us—that it is "a drastic medicine for a dire disease."

ONE of the puzzles of life is that so many admirable men and women do not know how to even look amiable, whilst so many rascals are adepts at appearing frank and benevolent!

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Created Gods.

SIR,—A little book has reached me entitled "The Higher Grecian Wisdom." With your permission I quote from it for the benefit of your correspondent, "H. H. M." (LIGHT, page 56):—

"From God came forth beings as naturally and as logically as rays come from the sun. The first manifestation of the One God is the three, a Triad of Trinity. The Third Logos or Creative Mind is the Demiurgos, i.e., the architect of the manifested universe. From each of the three Logos came forth the choirs and hierarchies of the Gods. The Gods bring the Supreme near to us," &c.—Yours, &c.,

E. P. PRENTICE.

Sutton.

D. D. Home.

SIR,—I am indebted to Dr. Fisher for his letter. We have got one step further in our inquiry. D. D. Home, it appears, was born in a house outside of Edinburgh on the road to Portobello. But what house? My object in ascertaining this is to get a plate put up identifying it. I think this is due to D. D. Home's memory, so that in all time to come Scotland may claim this remarkable man and be able to point to his birthplace. We know where Robert Burns, David Livingstone, and many other notable Scotsmen were born. Why should we not know the exact birthplace of D. D. Home?

By the way, assuming that precise knowledge can be communicated from the unseen world, it would be interesting to ascertain from that source where D. D. Home was born. Is this beyond the range of psychical inquiry?

I have a fair idea of Home's parentage. He was connected on his father's side with one of the oldest and noblest families in Scotland. His mother (who had the gift of "second sight") was a McNeil, and therefore belonged to one of the oldest clans in Scotland.

With regard to the fountain in the Canongate we have not made much progress. I knew the old minister of the Canon-gate parish, and it seems to me unlikely that he would have erected it at his own personal cost.

Still, there the fountain stands. It might have cost between £50 and £100. It bears the simple inscription, "D. D. Home. Born 1833; died 1886." No further information is given regarding him, and so the questions remain—viz., who erected it? why was it placed there?—Yours, &c.,

STANLEY GORDON.

Edinburgh.

February 5th, 1916.

Dr. Crawford's Experiments.

SIR,—Your readers may be variously impressed by the response to my appeal regarding Dr. Crawford's experiments. The two essential points not previously clear enough to all students of them were that they should be conducted in light sufficient for the medium to be all the time visible, and under continuous competent observation during the progress of mediumistic phenomena.

May I say to Dr. Crawford that unwittingly he is hardly fair to the distinguished contributors whose criticism I voluntarily voiced, wholly without their concurrence or knowledge? As a matter of fact, only one of them has even now a single datum, so far as I know, for recognition of himself in this correspondence. Through two letters, of which only one was addressed to me, I became aware of the influential doubts that existed, and because of my own appreciation of these investigations it seemed that truth and Dr. Crawford might at once be served by bringing those inimical elements into an open question. There is a Harmonial maxim to the effect that whatever fears investigation thus manifests unexposed error; and as in my view Dr. Crawford would rather invite criticism than fear it, the sooner the subject were dealt with openly the better, conformably to the spirit of last week's excellent Editorial Notes.

I have not been a party to any anonymous criticism. The initials of a writer's actual name cannot be taken as a mask of anonymity when their disclosure of identity is not at all limited to the Editor. Initials seem to me enough for a service so slight—and for the printer.—Yours, &c.,

W. B. P.

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTICE.

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together with the Hon. Secretary's annual report.

A. W. OER,
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NOTES BY THE WAY.

It is noteworthy that those who are endowed with the *superior faculties of clairvoyance and clairaudience* reveal, in their descriptive accounts of the life and world to come, a remarkable similarity of experience. In the superior condition the clairvoyant beholds scenes of more than earthly beauty: in moments of inner receptivity the clairaudient is oftentimes entranced by strains of rapturous music. To the inner illumination the spiritual world has invariably appeared as but a sublimation of the comparatively grosser world in which we live. However beautiful this present world of matter, trance mediums have consistently reported on an interior world of spirit replete with forms and shapes of still more wondrous loveliness. They have assured us that, relative to the sphere of spirit, this earth-sphere of ours is but a replica which loses, as all copies necessarily must, in the delicacy of its structure and the subtlety of its aspect. Hence Spiritualism pays an unmeasured tribute to the principle of eternal beauty. It adds to the dry facts of its all-embracing philosophy a picturesqueness which mightily enhances its value. But what has Art—that which of its very nature communes solely with the beautiful—to say in this connection?

The above reflections suggested themselves during a perusal of Mr. Colin McAlpin's remarkable book, "Hermia" (Dent, 10s. 6d. net), and it is significant to find that our author joins hands with us in the matter of a spiritual world of æsthetic beauty. He holds that "the æsthetic interpretation of creation must ultimately be, not materialistic, but spiritual." Hence

every true work of art must refer us to that which is beyond itself. It should never be an end in itself, but rather be a medium through which the soul may pass out into a higher reality. We do not so much think of a work of beauty as think through it. It is more than an interesting fact, it is a spiritual intuition.

Again, he tells us that "All great works of art refer us to an ultimate possible beauty, which even Art itself can only hope but partially to reflect." Not unnaturally, therefore, does he conclude that

the idealistic figure-painter aspires to a vision of the psychic body of man. For surely imaginary figure-painting exhibits at its best this essential psychic quality, since all true art aims at being ultimately ultra-physical. Let us not forget, however, that the psychical is not really the spiritual; nor the spiritual the moral. The æstral, in short, is still the natural, however refined and ethereal it may be; the apparitional, however immaterial, is still appearance.

Professor Poulton when answering the questions of a

student some years ago, in connection with a course of lectures on evolution, said:—

Your difficulties are only from looking ahead too much; we shall come to all your points by and by. The whole scheme is inspiring; the difficulties I allude to are not essential; they will ultimately disappear, but I fear with many a wrench.

Every word of this wise counsel might with advantage be laid to heart by students of our subject. It, too, suggests innumerable questions which cannot even be correctly stated, much less solved, in an early stage of the study. With but a little further knowledge many of these disappear; the others may do so ultimately, as patient investigators gradually acquire a better grasp of the factors involved in the problems. Beginners are apt to assume that the points of perplexity which they recognise at first are essential, and thus to be unduly discouraged when they find that they cannot be readily solved. A sense of proportion will increase as they proceed, if they are patient, and they will learn slowly to consolidate their conclusions on matters which are of paramount importance, and to hold over those that concern minor details. But what Professor Poulton says concerning the doctrine of evolution is also true in relation to Spiritualism—difficulties only disappear "with many a wrench." The reason is that they are very often the result of pre-conceptions hard to eradicate. For instance, most of us have preconceived ideas as to how spirits should communicate, if they do so at all; and some of the methods which they seem to adopt are contrary to our notions altogether. Moreover, they do not seem always mutually and inherently consistent. How can we reconcile the reception of messages of a spiritual kind with the physical phenomena which sometimes accompany them—phenomena which seem meaningless and even rough and mischievous?

In "Across the Barrier" we have a record of a child's touching communications with her parents—communications which effected a great and uplifting change in their lives; and yet in the same book we are told that the noises in the house became so disturbing at times that sleep was interfered with, and some of the ornaments in the rooms were broken. We feel that the child Monica's vivacious disposition might account for many little playful acts, but would not explain these boisterous demonstrations. Monica's mother found no difficulty in these incidents; she wrote, with reference to a glass which was cracked, "Perhaps, by accident, some power from them broke it. I do not believe that it was wilfully done." On another occasion Monica said, "It was me looking at the things on my table. I did move something, I suppose." The contents of her table-drawer had been shifted and rattled. The author adds, "The expression, 'I suppose,' seems to imply that she did not know that she had done this." So without denying that there exist mischievous beings in the other life, we may conclude that physical occurrences are often quite unintentional, the by-products of a force liable to get out of control, even of the unseen operators. A paragraph in

the January number of the "Navy League Journal" well illustrates the point. It is a description of the sensations of those below deck during torpedo practice:—

Down below you know little of the affair . . . and your particular experience of the firing amounts to bumps which rattle and shake every mortal thing. Then the main turret fires a salvo—you know it is one of the main turrets because it is immediately overhead—and down smashes the clock from the wall—although it appeared to be firmly screwed into the hard wood.

No one regards the disturbances below deck as deliberately caused. A good many "physical manifestations" which seem erratic and purposeless are doubtless of a similar kind.

THE RISCA SPIRIT PHOTOGRAPH.

By REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

The following particulars, obtained by me with considerable difficulty, may interest the readers of LIGHT:—

Some seven months ago, a Grenadier Guardsman named Jonathan Owen, of Wattsville, near Risca, Monmouthshire, was seriously wounded in France, and was brought to Harrogate, where he died shortly after admission to the hospital. His body was taken home and buried in Risca Cemetery. His little girl had died a few weeks before, and he was buried in the same grave. About three months ago a young man named Jack Prosser, very well known and very popular in Risca, died suddenly while at work. He was buried in a grave situated at the foot of that of Jonathan Owen and his little daughter. Jack Prosser was the pianist at the Cinema at Pontymister, and the manager of the Cinema, a Mr. Albert Davies, thought it would be a good idea, as a memorial of the occasion, to photograph the great pile of wreaths and floral tributes laid upon the grave. With this object in view he went to the cemetery, accompanied by a Mr. Watson, and took a photograph of Jack Prosser's grave covered with the wreaths of flowers. On making a print from the negative, he was astonished to see two faces looking out from the patch of grass covering the grave of Jonathan Owen, which is shown in the upper part of the photo of Jack Prosser's grave. He states that it is a true photo, with "no fake about it at all."

Mr. John Owen, the father of Private Jonathan Owen, says that the photo shows a striking likeness of his grandchild, while the child's mother, when the photo was shown her, saw the faces before they were pointed out to her, and said, "Why, it's her even down to the fringe cut short!" Two relations have, therefore, recognised at least one face in the photo. By the kindness of a gentleman resident in the neighbourhood I have obtained a copy of the photograph. The faces of the man and the girl are distinctly shown on the grassy mound covering the grave, the man's about a yard behind that of the girl. The perspective is right, and the picture reveals no trace of faking when carefully examined with a magnifying glass. The man appears to have a bandage around his forehead and looks as though buried up to the neck in the turf. The girl's face is very distinct; and once the faces are observed the effect of the two faces is very striking and impressive. The faces stand out quite stereoscopically like pictures of actual objects upon the grave, and the effect is totally unlike that of "faces" which by an effort of imagination one can trace upon a stippled surface. Such faces are flat, and have not the effect seen in the Risca photograph. The fact that there are two faces, one of a man and the other of a girl, showing from the grave where they were recently buried, and that the faces are recognised as those of the deceased, is one to arrest attention. As far as I have been able to sift the facts the case appears to be genuine and of great interest. A copy of the photo has been sent to the Editor and can be examined by those interested.

PEOPLE refuse to believe what is opposed to the laws of Nature; but do they understand the laws of Nature?—
CARMEN SYLVA.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

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ENTITLED

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Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening Addresses in the Salon is as follows:—

Apl. 13th.—"Spiritualism in the Balkans," by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

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FOR THE STUDY OF PSYCHICAL PHENOMENA.

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PSYCHIC CLASS.—On Thursday next, March 2nd, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the fourth of his series of lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, March 3rd, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, March 3rd, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

March 2nd.—"Auric Lights and Phosphorescence."

" 9th.—"Metamorphism in Rocks."

" 16th.—"Permeation of Silica."

" 23rd.—"Crystals."

" 30th.—"Transformation of Insects."

April 6th.—"The Knights and Hospitaliers—Their Visions and Story."

" 13th.—"My Psychic Experiences."

In proportion as we love truth more, and victory less, we shall become anxious to know what it is that leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from a perception of something which we have not perceived. And we shall aim to supplement the portion of truth we have found with the portion found by them.—HERBERT SPENCER.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

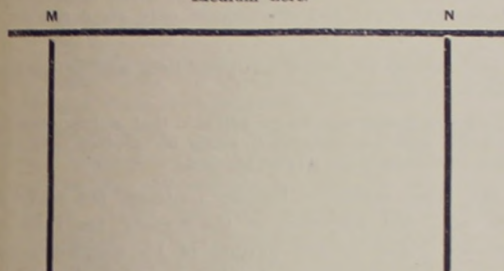
XXX.—THE PSYCHIC PULL.

It often happens that observations of the most elementary nature give us information of the highest importance in investigations where little has been done and much remains to be accomplished. In this article I am going to describe an experiment which, although of a very simple character, is of much value in adding a measure of confirmation to experiments already done and in satisfying the mind to some extent about one particularly puzzling movement, the psychic pull.

Experiment 47.

When the séance table stands on the floor within the circle, the spirit operators can *pull* it along the floor right up to the body of the medium. How is this done?

Medium here.



The diagram gives the position of the table with reference to the medium. MN represents its long edge. Round the legs at the top runs the framework, about 3in. deep (not shown). The table was placed within the circle on the floor, so that its length MN was parallel to the front of the medium's body, with the nearest edge about 2ft. distant from her. I stood behind the table, directly opposite her.

I said to the operators: "Please pull the table in towards medium." I slightly held the edge nearest me. The table was immediately pulled in towards the medium, but it did not go in with the edge MN parallel to her body. As it began to move, the corner N got ahead, and consequently the motion was a more or less cornerwise one. I said to the members of the circle: "It looks as though the leg (at N) has something to do with the movement. Let us see if the table can be pulled in from the other corner (M)." No sooner had I spoken than the operators pulled it towards the medium with the corner M projecting and the table tending to turn about that corner. I said to the operators: "Have you a rod projecting round one of the legs, and do you pull the table in in that fashion?" Answer, vehemently, "No." Question: "Can you pull the table in to the medium so that the edge (MN) remains parallel to her body, and so that the table does not go in cornerwise, with one leg in advance of the other?" This was no sooner asked than the table was pulled in as I desired, with the edge MN parallel to her body during the whole movement. It was done half a dozen times, so that I might make quite certain of it. The table could be pulled right up to her body until it was in contact with her, or the forward motion could be stopped at any instant or at any desired place. There could, therefore, be no doubt that the table could be drawn in straight to the medium in such a way that it was difficult to imagine anything in the nature of a slightly flexible rod getting round a leg. I (and the members of the circle, including the medium) then began to ask questions of the operators and comment on how it was done. We asked if a grip was taken behind the framework. They answered, "No." We exhausted all the methods we could think of for applying a direct pull round any projection. The uniform reply was, "No." They said the grip was taken on the under surface of the table. At last I asked: "Is the table brought in by a suction effect?" There were immediately three loud and almost joyous raps in the affirmative.

Further inquiries and tests make me almost certain that it is even as the operators say. What happens is, in my estimation, as follows: The cantilever arm gets under the table, probably a more or less straight arm in this case as there is little stress. Whatever the physical composition of the substratum of the end of the arm may be, it has the power to take an adhesive grip on certain substances, such as wood, with which it comes into contact. The broad columnar end of the arm therefore grips adhesively the under surface of the table and the operators simply pull the whole psychic arm into the body of the medium. The table being temporarily fixed, as it were, to the end of the arm, moves inwards along with it towards the medium. In other words, the psychic arm or cantilever can be moved straight into and out from the body of the medium; can be absorbed in her or projected from her. I shall have more to say on this next week, when I will show how experiments done months ago agree in the main with this conclusion.

WHERE IS THE SPIRIT WORLD?

Glancing through an old memorandum book of the late Mr. Edmund Dawson Rogers we came on the following, evidently the first draft of a letter he contemplated writing to a Spiritualist contemporary in reply to a question which had presumably been raised in its columns:—

Where is the Spirit World? you ask. The question seems simple enough, but it is a difficult one for me to answer in terms which your readers would appreciate. For many years I have held that there is, and can be, but one "Sub-stans" in the Universe, and modern thought is apparently fast coming to the same conclusion. There cannot be two omnipotents, two co-eternals, two omnipresents, two infinites, two universals, two co-equals. In other words there is but one Reality, however manifold its manifestations. Call this Reality spirit, and you have the answer to the question, Where is the Spirit World? For, *everything* being spirit, the Spirit World must be *everywhere*.

Again: The question, Where is the Spirit World? seems to imply that there may be a somewhere where the spirit world is not. Then what is there *there*? Assuming even, in deference to the generally accepted notion, that there are two separate, distinct, and independent existences, matter and spirit, there can be no place in the universe where there is neither matter nor spirit. One cannot conceive of any place where there is nothing. Therefore there is spirit wherever matter is not. I put the problem in this form for the consideration of those who are disposed to believe in Matter and Spirit as two Realities.

But, after all, I venture to think that the question was probably not meant to be applied in a general sense, and that the real intention was to ask "Where is the spirit world of the human race, of those who have dwelt upon this planet, Earth?" In that case I would humbly suggest that the answer is simple and obvious. Let the respected editor of the "Review" ask his venerated spirit friend, T—, "Where is the Spirit World?" and I shall be greatly surprised if T— does not reply in some such words as these—"Where is the spirit world? Well! I am in the spirit world, and I am *here*; therefore the spirit world is here!"

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 27TH, 1886.)

Professors Tornebohm and Edland (University of Stockholm, Sweden) must be added to the long list of those competent scientific observers who have attested the facts of mediumship and have adopted the Spiritualist hypothesis.

I have repeatedly noticed that the spirit light has no illuminating power beyond its own area. It throws no light into the room, though it is in itself of a more or less brilliant phosphorescent quality.

—From "Notes by the Way" by "M.A. (OXON.)."

UNBORN to-morrow and dead yesterday,
Why fret about them if to-day be sweet?

—OMAR KHAYYAM.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, FEBRUARY 26TH, 1916.

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PLAIN LANGUAGE FROM DR. HYSLOP.

We have always held that all investigations into the nature of the next stage of human life must take account not only of Science but of Religion, using both terms in their larger meanings; the Idealist must be consulted as well as the Realist. Only thus can we gain a conception that shall be definite and consistent. It is when one of the two attempts to lay down the law for the other that we get bickerings and disputes that threaten to be interminable. The scientist remarks coldly that the doctrines of his religious friend appear to be unprofitable vapourings with no scientific meaning. The religionist, with emotional warmth, rejoins angrily that the psychical researches of his learned brother amount to grovelling in the mud and mire of things and to degradation of the soul. Now these reproaches are to a certain extent justified when they result from the incursions of one school into the department of the other. "Live and let live" should be the motto of each. In this question of psychical research we instinctively prefer the dictum of the science professor to that of the ploughman where the question is one of science, just as we would prefer to quote the ploughman if the subject related to the intuitions and the ploughman were a poet and the scientist were not.

We were led into these reflections by reading a breezy article, "Evolution and the Other World," by Dr. James H. Hyslop, in the December issue of the Journal of the American Society for Psychical Research. In this article Dr. Hyslop replies to a paper by Mr. Paul Elmore More on the same subject in the "Harvard Theological Review." It would seem that the "Review," having discovered the existence and importance of Psychical Research, has found it necessary to sit up and take notice of it, the result being such a display of ignorance and ineptitude that Dr. Hyslop has to use the whip freely.

The article is too long to review in anything like completeness, but Dr. Hyslop, while we cannot endorse all his remarks, says many good things that well justify quotation.

Mr. More, it seems, while sneering at the work and methods of Psychical Research, admits his belief in telepathy and telekinesis, and is reminded by Dr. Hyslop that

The evidence for telepathy is very small compared with that for the existence of spirits and of communication with them, and the evidence for telekinesis is not one thousandth as good or as strong as that for spirit communication. But it is perfectly respectable to believe in these things—miracles a thousandfold as great as communication with spirit—because it is

surmised that they either do away with spirits or do not involve any credulity to believe in them.

We pause here to remark the strange paradox that whereas Mr. P. E. More (who writes as the champion of Religion and Poetry) opposes, Dr. Hyslop, the practical scientist, champions the reality of a spirit world and spirit beings! The world is being turned upside down by other things than a world-war.

Thereafter the doughty doctor gets to grips with his adversary and says some plain things in a plain way:—

The fundamental weakness of men like Mr. More . . . and myriads of others is that they pre-empt the kind of future world in which they will believe. They want something like a Platonic Symposium for their happiness, or they pretend to, though their real enjoyments are usually a cocktail and a cigar. The kind of future life they expect or demand is about as bad as the desire for harps and golden streets. . . . Psychic researchers are not primarily seeking what they would like. They are seeking facts and take Nature as the astronomer does. . . . It is not the business of sane people to form *a priori* ideas of what Nature gives or should give, but to adjust themselves to what she does give. Any other course only fits a man for a college or a madhouse.

Dr. Hyslop is severe on prejudices and intellectual snobbery in science:—

Professor James somewhere well said that a true scientific man would work in a dunghill to settle his problem, especially if that is the only place to find his facts.

Mr. More somewhat inanely contrasts the works of Plato with the literature of the Society for Psychical Research. And in the warmth of his indignation Dr. Hyslop (on the true lines of military strategy) abandons defence for attack. Plato's doctrine of immortality, he remarks, was simply metempsychosis, a doctrine practically the same as the conservation of energy and carrying no implication of the continuance of personal identity. "No sane scientific man would waste a breath on him except for intellectual discipline and amusement." Even the Middle Ages abandoned Plato as hopeless for any rational convictions on the subject of human survival.

Here we have the voice of Realism disputing with Ideality and not fully cognisant of the Idealist's position. But Mr. More deserves it. He should not have cited Plato in a discussion of the facts of Psychical Research. Plato has nothing to do with the case.

Elsewhere Mr. More blunders by allusions to the folly and ignorance sometimes apparent in psychic messages and the attempts to defend these by reference to the difficulties of communication. This time he delivers himself fairly into the hands of his opponent:—

There would not be the slightest evidence for triviality and confusion which so offends our critic were it not for perfect manifest evidence of difficulty on any theory whatever. You cannot ridicule the material for its "demonic confusion" without admitting this evidence. It is only a question as to whether you have any evidence for supernormal knowledge at all and for the personal identity of the discarnate. If you have these you have evidence for the existence of spirits, and the confusion in the messages is not evidence for their confusion of mind independently of the time and process of communicating. . . . The overwhelming evidence of difficulties in the motor and sensory processes associated with the phenomena proves that there are difficulties somewhere, whether you put them in the spirit or in the organism of the medium. You cannot escape this dilemma except by ceasing to condemn the contents of the real or alleged messages. Only unintelligent people would fail to see this.

Mr. More is convicted by his own admission of having practically no acquaintance with the subject on which he dogmatizes so freely. He makes the old enquiry as to why there is so little "real information" about the conditions of the life beyond. (This always strikes us as a quaint criticism when it comes from a theologian who, being unable to furnish "real information" himself, waxes

sarcastic over the smallness of the knowledge gained by those who undertake the work he was unable to perform.)

Mr. More is reminded that first things should come first. One must know something about the conditions under which communication with another world takes place before one can demand any information whatever about such a world.

Justifying the old jibe about the readiness of the layman to advise the expert, Mr. More offers a conjecture. May not the "haphazard and insignificant communications that reach the mind in the trance state" be the result of "uncontrolled and unassimilated influences" from a Cosmic Soul or World Soul?

"Stuff and nonsense" is (in effect) Dr. Hyslop's verdict on this as a theory excluding communication with spirits. Dr. Hodgson, he remarks, considered the same theory and found it "quite identical in its implications with any other so-called spiritistic hypothesis," and he adds:—

A cosmic reservoir which is the depository of human memories that may filter back to the living, is only the same stream in the absolute that it always was, and you have spirits . . . only in different words. If a man thinks he gets rid of spirits by playing on words, he is badly mistaken.

Let us say in conclusion that we are glad to have Dr. Hyslop's comment on this theory of a World Soul. It confirms the attitude we had already taken up on the subject. It has been very much in the air of late—the latest device to avoid the idea of individual spirit existence. That the two ideas of a Universal Spirit and individual spirits are quite consistent with (and even complementary to) each other is obvious from a study of the world in which we now live. But the obvious things are the things that some people never appear to discover.

THE PSYCHIC TELEGRAPH.

Mr. H. Withall writes:—

Regarding the cryptogram out of which you construct the names "Gledstanes" and "Plotinus," you correctly state that Mr. Gledstanes was associated with the Rev. W. Stainton Moses ("M.A., Oxon.") in the photographic experience to which you refer. On looking up various documents connected with this remarkable event, which took place on January 31st, 1875, I find that the spirit guide whose form appeared on a plate in addition to the double of "M.A., Oxon." (on another plate), was that of "Prudens." So far, I have been unable to ascertain whether "Prudens" is identical with Plotinus. All we can say at present is that Plotinus was certainly the name given by one of the guides of "M.A. (Oxon.)." But I really cannot see why it should be easier to get the information from the "World-Soul" than from "M.A. (Oxon.);" himself!

We have received the following letter from Mr. A. V. Peters:—

The messages published by Mr. David Wilson in *LIGHT* of February 5th are most remarkable. I think if any demonstration were needed by the sceptic that we are in touch with the spirit world it is afforded by these messages, for they include answers to mental questions that I have asked the spirit people myself. Take the part relating to myself as given under the letter C. I fully understand the reference to the dates October, 1916, and March, 1917, though I do not quite recognise the Russian names that follow, because one knows one's Russian friends by the father's name as well as the first name; I did have a friend Vera in Moscow but did not know her family name. The rest of the message is a little involved. The word "kalaina," I suppose, means knee, and "barin" is master. "K" is the initial of a spirit friend. A. N. and XX represent something of a very private character. The messages appear to me still to be fragmentary, as they contain much in them that is of the nature of hints, but hints of the greatest value to me and referring to things that are only known to myself.

"TWERE all as good to ease one breast of grief,
As sit and watch the sorrows of the world.

—SIR EDWIN ARNOLD.

THE TRUE EXPLANATION OF THE ANGELS AT MONS.

BY THE REV. A. J. WALDRON.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, February 17th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

THE CHAIRMAN, in the course of his introductory remarks, said: "When we try to bring a friend to the same conviction as we hold ourselves, and speak to him of our most cherished experience which has been of great evidential value to us, how often do we see on his face a look which seems to indicate that he is very sorry for us—that he suspects there is 'a tile loose'! And when in our enthusiasm we give him further instances which we feel *must* bring the truth home to him, the result is sometimes to make matters worse than before. Instead of having only *one* tile loose, he is now convinced that we have several!"

Unless we believed in the possibility of a thing we could not accept any evidence whatever, and this fact was constantly apparent in many other things besides our own subject. As regarded the visions at Mons, there was an immense variety of opinion. A good many people did not believe in the possibility of such visions, but others, brought up with the idea that such things had happened in olden times, thought the stories from Mons might be true, and that as we were in the right in the war, there was something to be said for the idea of special intervention on our behalf on the part of Providence—although it should not be forgotten that people in Germany had exactly the same convictions. They believed they were in the right and that Providence would help *them*. The majority of people believed that if Providence intervened it always intervened on the side of the *biggest* battalions. Continuing, Mr. Withall said: "The question of the reality of the visions at Mons can be decided only by such people as ourselves. We know something of telepathy and clairvoyance, and therefore to us the only question is one of evidence. Our lecturer to-night is one who has had the opportunity of getting first-hand evidence, and that is a very difficult thing. At *LIGHT* office we have had a great number of visitors in connection with this subject of the visions, but we have had very little of what could be called first-hand evidence."

MR. WALDRON (who wore the uniform of an Army Chaplain) then addressed the meeting. He began by referring to the strangeness of his position in standing on the platform of the London Spiritualist Alliance in view of the fact that he had originally been a determined opponent of their subject. He commenced with the belief that psychic phenomena emanated from the devil. Later he inclined to the view that it could be all explained by illusion, delusion or hallucination. Eventually, finding there was a residuum which could not be thus explained, he adopted the view that although this had a psychic explanation it had nothing to do with the action of discarnate spirits. His position had been like that of Dr. Hodgson, who thought he could explain everything until he came to meet that remarkable woman, Mrs. Piper, in New York. It would be remembered that after that Dr. Hodgson came to the conclusion (a few years before his death) that there was something which could not be explained unless we adopted the idea of real communication from the other side. That was the conclusion which he (Mr. Waldron) had reached, although it was against all his prepossessions.

To one remark of the Chairman's—that with reference to the Germans believing in and relying on the Deity—he took exception. This war was the outcome of a philosophy which ignored God, which proclaimed that the only thing that counted in the evolution of the race was to follow in the line of biological necessity. It blotted God out of the universe. It proclaimed the idea of a merciless struggle for existence. It appealed to natural law, which in its workings, in the direction of catastrophe for instance, destroyed the philanthropist as impartially

as the felon. Nature was neither moral nor immoral: it was simply non-moral. There was no such thing as morality in Nature, and pity for the weak was a mistake. Such was the German doctrine. That was the philosophy at the back of this war. The doctrine of Jesus Christ was driven out of it. That doctrine meant self-sacrifice, which was an idea scouted by the German intellect. Germany had ranged itself against the ideas of humanity and moral sentiment. Two ideals which were absolutely opposed were now in conflict. But the ruthless competitive struggle to which German philosophy appealed belonged to the lower states of evolution. We observed, for instance, how much the parent ape sacrificed for the sake of its offspring. Rising in the scale we observed the great sacrifice made by women in the care and nurture of their children. It was often one long sacrifice. That was not competition; it illustrated rather the principle of co-operation, which was the principle that prevailed as men rose in the scale of intelligence. Social evolution progressed from the family to the tribe, from the tribe to the nation, and from the nation to the Commonwealth, which was its highest product. It was a common mistake to refer to this country as an Empire. It was not an Empire. The Roman Empire was the last empire and there would never be another. When Rome was at war Caesar would say to some particular province, "You are to supply so many soldiers." How different it was with Great Britain. When this war started we had not the power to dictate to Canada, Australia, New Zealand, and South Africa. But they all came forward of their own free will, because they belonged to a Commonwealth. The idea of Empire, as held by the Romans and by the Germans of to-day, was diametrically opposed to the British idea of a Commonwealth in which all the States were free and co-operated voluntarily with each other.

Mr. Waldron next referred to his travels in the various theatres of war. He had visited France, Belgium, Serbia and the Dardanelles; he had worked with a field hospital that was always near the firing line. In Serbia he was attached to the second Serbian Army Corps and had obtained photographs of some of the horrors perpetrated by the Germans and their barbarous allies. He then enumerated some of the atrocities of which the Germans themselves had been guilty, and of which he had first-hand evidence. They were so ghastly, so fiendish, that one could not believe in a God unless it was a God who helped the soldiers who were fighting against this organised devilism. It had been said that this war was sent to punish Great Britain for its sin. He did not believe it, even though an Archbishop had said so. When he heard, for instance, of some honest, hard-working woman in the Midlands, killed by a Zeppelin bomb, while a woman of evil life in the next house escaped, he could not see any sense in the argument. The honest woman had done nothing to merit such a punishment, whatever might be the deserts of her neighbour. That kind of talk was too cheap.

He believed that God was working for the allied nations. But if He were for them, surely there were other beneficent powers in the Unseen World who were working with Him. "I have become convinced of that," said Mr. Waldron, "just as by force of evidence I was driven to accept the idea of communication with those in that world." As Ruskin had told us, although many people read, very few people thought; and the smallest minority was that of the people who could see. The man who could see was a poet and a prophet. But there were only a few seers. Illustrating his point, the lecturer told of a bishop who, while travelling amid the beauties of the Lake District, and engrossed with what he saw, was accosted by a tourist who inquired, "Could you kindly tell me the way to the scenery?" What he was looking for apparently were the roundabouts! (Laughter.) Another story concerned a holiday excursion which the speaker had organised for the young people in his old parish. It was in Box Hill, and amongst the excursionists was a young woman who on her arrival at that beautiful spot complained that there was nothing to see. "Isn't there anything else?" she asked, after gazing disconsolately around. "What you want," Mr. Waldron told her, "is a *cooco-ant-shy*!"

Now it was much the same in regard to the visions of Mons. "I spoke to men who were in the retreat from Mons," continued Mr. Waldron, "and sometimes I would be told, 'No, I never saw anything.' And after I had talked to the man for a little while I could only say that I did not wonder at it! It is not given to everyone to see, and the poet is the man who sees, whose imagination, as Shakespeare said, 'bodies forth the forms of things unknown' and whose pen 'turns them to shape' and gives to airy nothing a local habitation and a name.' But how few are those who can see."

He had said to one officer who had been badly wounded in the retreat from Mons: "Did you see anything?" The officer replied, "Yes, I have seen, but I will not debate it." When one had seen, one did not debate. The difficulty of the whole question arose out of the conflict of evidence. The Russians, the French, and the English, the Roman Catholics and the Protestants, had each what seemed to be visions peculiar to their respective nationality and religious belief. The French saw angels or Joan of Arc; the Russians saw the Madonna encircled with angels, or one of their national heroes; the English saw St. George. These contrary accounts led to much scepticism and to the idea that the whole thing was the outcome of hallucination. Yet if we took up books dealing with the law of evidence we should find that that evidence was regarded as best from the legal standpoint in which the witnesses, while differing on matters of detail, were agreed on the main facts. If, for instance, four witnesses appeared in court and testified to some occurrence, all their testimonies agreeing in every detail, the judge would probably say, "Where did you four men meet before you came here?"

(To be continued.)

THE MAGIC OF SYMPATHY.

In the course of a notice of a small book, "Materialised Apparitions," by E. A. Brackett, in "Notes by the Way," of the issue of *LIGHT* for February 13th, 1886, "M.A. (Oxon.)," made some observations full of suggestion and quite appropriate to-day. He wrote:—

On the question of conditions, Mr. Brackett arrives at a conclusion identical with that reached by all experienced investigators. Success depends on the harmony of the circle, and is especially enhanced by affection, trust, sympathy, and "a spirit of gentleness and loving-kindness, which more than anything else crowns with eternal beauty the teachings of the Christ." This lesson is taught with great force and beauty in the letters of Mrs. Howitt Watts, which I have lately printed in these columns. The prevalence in those séances of a spirit, of which she herself was the very incarnation, of tender sympathy, loving-gentleness, and simple piety, transformed those séances from what is too often the coarseness of the public show, where curiosity gapes at five shillings a head, into something sacred and sublime. So Mr. Brackett tells us that a manifestation of sympathy and love on his part wrought a marvellous change in the character of the manifestations. "From that moment forms which had seemed to lack vitality became animated with marvellous strength. They sprang forward to greet me; tender arms were clasped around me; forms that had been almost dumb during my investigations now talked freely; faces that had worn more the character of a mask than of real life now glowed with beauty." It is wholly true; it is, as all truth, beautiful in its significance. It is the expression of a law which he who would penetrate far into these mysteries with any advantage to himself must learn to respect. He may, indeed, investigate certain superficial phenomena from the intellectual plane. He may force, by unholy means and to his own dire cost, some secrets from those whom he may bind to his service. But for that he will pay a price the uttermost farthing of which will be sternly exacted. If he would commune with such denizens of the unseen world of spirit as he would desire to consort with in this world without shame—and the parallel seems to me very often to be strangely lost sight of—then he must approach them on the plane of the affections rather than of the intellect, or the will. The keenest logical faculty, the most overmastering will, is second here to the still more masterful power of love.

In highest music we hear the beating of the Heart of God.—COLIN McALPIN in "Hermaia."

SANCTA JOHANNA.

A VISION OF THE MAID OF ORLEANS.

BY K. HOPE HUNTLY.

[Although the following account of an exalted experience is cast in a literary and romantic form, its author claims it to be a record of reality—in the higher sense of that word. The experience she supposes to have come to her as a result of wearing a medal of St. Jeanne obtained from Domrémy.]

It was a Sunday that might have been consecrated to our Lady of Sorrows, for the aisles of Westminster Abbey were black with mourning worshippers who came to the altar steps to lay down their broken hearts in silent resignation.

Steeped in genealogical memories—grey, but not even yet bowed down by generations of longevity, and saturated with loyalty and devotion to their deepest fundamental stone—the venerable arches seemed, with outstretched arms, to shelter and strengthen the vast congregation in its heroic effort of hushed surrender. Yet the assemblage did not include numerically half the adoring souls who were actually congregated within these venerable walls. The mission of the great World War was partially accomplished. Not only had the veil which separates the visible and invisible spheres been worn thin by the agonising throes of parted hearts that had dashed themselves against it, but to a certain few among the worshippers that veil had been rent or altogether thrust aside. These, however, were quite in the minority.

The majority of mourners were still those whose spirit eyes were blind to the vision, whose spirit ears were deaf to the cry of the departed ones who vainly strove to reach and comfort them. Faintly, though distinctly, my inner sense interpreted their cry. "Beloved ones," it softly rang, "we would dispel your gloom. Open your inward eyes and see us still alive. You will no longer weep as if we were in reality lying with our bodies in the grave! How, believing our Redeemer's joyous creed, can you thus deceive yourselves?" Thus waited the emancipated souls as they pressed closer and closer to the material cloud that intervened—full of intense desire to penetrate it.

A spirit-friend whom I had known on earth approached me. She was one who had experienced a vision previous to her death through which she was offered the choice of avocation in the after-world. "Give me," she had replied, "the privilege of being bearer to the Christ of the prayers of broken-hearted mothers." This she had asked, having been heart-crushed herself by a rebellious son. And now she wore a coronal of jewels, each gem the record of an answered prayer. They shone against her hair—not brilliantly, like hard-cut earth-grown diamonds, but with the softened radiance of a glow-worm's living lamp. Smiling and indicating her crown, she would not linger long, well knowing I should understand.

As our stately Liturgy proceeded there were times when the physical atmosphere grew almost unbearably heavy with the half-suppressed sighs of those who neither saw nor heard beyond it. At such times the angels—of whom a host environed the sacred edifice—bent low their pitying eyes, and summoning the doves that haunt the precincts, bade them collect those sad despairing sighs and bear them swiftly hence to the Redeemer's feet—well knowing He alone could change such heart-sobs into throbs of joy.

And even as those gentle birds, ever respondent to the angels' charge, soared crooning to the roof, I perceived winged watchers of celestial rank lean from the chancel clerestory on drawn swords sheathed by their drooping wings. Like sentinels they seemed to wait their Lord's behest. Next, all material sounds engendered by the service grew strangely dim, till finally the organ's gorgeous tones, the sweet notes of the choristers, and voices of the officiating clergy, became the silent drama of a distant scene. Then ensued a pause of quiet expectancy—the pleading souls were hushed—all listened with the angels, as if for the approach of some distinguished guest.

Suddenly I became aware of the presence of a woman, who had taken her stand facing the altar. She was instantly recognisable to me as St. Jeanne of Domrémy, the blessed Maid of

Orleans. A powerful personality, erect—as if still in possession of the plenitude of strength derived from her plebeian parentage—she stood, and yet so inwardly ennobled by the regal touch of inspiration that she manifested a presence worthy of descent from kings. One hand she raised appealingly towards the celestial audience gathered round, with the other she grasped the sacred Banner of France studded with the fleur-de-Lys.

Then occurred a beauteous sight indeed. When St. Jeanne paused in her stately advance there sprang into being from the human dust beneath her feet some lordly lilies in perfect flower; encircling her to the height of her knees, they swayed caressingly against them. The pearly light of her pure aura was reflected from the glowing breast-plate that she wore, and though it was with manly strength she wielded her sacred banner, yet it was with womanly modesty that her eyes and voice were raised.

Thus she addressed the listening angels:—

Angelic guards of England, list to my behest! I bring a message to your country and to my English sisters which they—imprisoned bodily—will find hard to apprehend. Note ye my words to these, and, when I cease to speak, transmit my meaning to their saddened hearts by ways best known to your wisdom.

Sisters of England! From the forests of the Vosges I come, where dwell the beasts and birds that loved me when in earth-form, and that I love still. Although I had as little learning as the kine I led to pasture, I could read that book of God, and found Him hidden 'twixt those leaves—yea, it may be that I found Him oftener than ye who bind Him fast in Scriptural page. From those dear woods I come to seek your shores, to pay my debt to England for the past. Behold, I bring ye coals of fire in turn for those your forebears heaped upon my martyred head, not knowing what they did. Your England has St. Michael and St. George for generals; they are not myths, as many of you think, but strong commanders—the White Chivalry of Christ! Sisters, I charge ye when your knights win honours in their names, bid them to know that these blest heroes live!

Although I led the host of France against you English in the past, my hands are clean from shedding blood of yours, for my wounds were received, and never given.

I hold it is for man to slay in lawful fight while woman stays her hand to raise the fallen.

My sisters, let your watchword be "Restore!" and leave Destruction to be dealt by man.

But more than all, I, Joan of Arc, beseech ye sorrowing ones, blind not your darkened sight still darker by your tears. Raise not a mist with these to daze the slain who are alive indeed!

Sisters, I bid ye cheer! Our lilies, glorious as they are, have frail and tender stems. Do they not bend and sway? Their pride is not to break!

It is the English rose that puts forth sturdy boughs round which they safely climb. Such union is invincible. Hail to the nuptials of the lily and the rose—betwixt them is the crown of victory wreathed!

Then, uplifting her voice to higher tones of declamation, the blessed Maid exclaimed:—

Hail, generous England! who withheld not of thy best though all unready! Thou shalt rear thy crest above the nations of all time for this thy deed. By thee is Europe freed, and Anti-Christ shall perish in his crime!

Oh angels, speak ye comfortably to England, convince her that in unison with France, and God's white Eagle from the northern sky, her warfare is accomplishing its aims, and triumph is divinely reassured.

She ceased, and as her clarion notes rang to the rafters and then died away, it seemed that hundreds of the liberated souls caught up in chanted choruses these beatific words: "Sancta Johanna, ora pro nobis."

Then the material curtain fell before my sight, and I grew once more cognisant of worship and the noble organ's strain, and found myself joining the slow dispersing crowd. My heart throbbed with pain for those returning desolate to their homes in helpless ignorance. Resenting my impotence, I caught a grief-stricken stranger by the hand, and whispered earnestly: "Sorrow no longer thus as one who has no hope. Believe me, I perceived the loved one that you mourn—alive and waiting by your side to comfort you."

* Joan never killed anyone or shed any blood with her own hand.—
"Biographical Treasury."

She paused, and looked on me as if the truth dawned partially—like one in Gospel story who saw "trees walking," through awakening eyes. Thus I divined she needed now the Master's hand to perfect her sight-cure, so loosed my own.

Turning away, a kindly angel followed me. "Cheer thee as well, thou loving one," he said. "The dawn is rising, and in the coming noon-tide of the Lord all these shall 'hear' and 'see.' Do not commiserate them. Is it not wonderful that they should come here at all, so blinded as they are? I tell thee, greater is their blessing than thy own. Remember what He said: 'More blest are they who have not seen yet patiently believe!'"

THE MEDIUMSHIP OF MR. A. VOUT PETERS.

NOTES OF A BRIEF INTERVIEW.

A Londoner by birth, Mr. Peters has travelled extensively, having spent many years of his life on the Continent, where he has acquired a fluent acquaintance with several tongues. He owns to having been interviewed in seven different languages.

Asked whether he found any advancement in the diffusion of psychic knowledge in this country, he said: "The knowledge of psychic matters is not so widely spread as it might be, although I must admit there is considerably less of the crass ignorance and stupidity which used to oppose me many years ago. A great deal will have to be done in the way of organisation. In this country it is still difficult to obtain unprejudiced treatment from the Press, apart from that section which deals with philosophy and occultism. On the Continent a séance would be reported without comment, and the readers left to form their own opinions. Over here there is still some tendency to put it before newspaper readers in a ridiculous light. Probably it is our own fault, as I think we make Spiritualism too cheap." In reply to a question he thus proceeded to amplify the last statement: "Spiritualism has not sufficiently advanced with the times. The presentation of the facts of spirit return is repeated time and again, but the teaching and philosophy that should proceed from the facts are not sufficiently insisted upon. So many people have a vague impression that man consists of a body, and that tucked away somewhere in that body is a thing called a spirit or a soul. If you can make one of those people grasp the fact that he himself is the spirit, and that the body is merely the earthly adjunct, he will have taken the first step to a true realisation of spirit consciousness and all that such a realisation involves."

Questioned as to his experiences, Mr. Peters said he found the little tests which occurred in the course of his daily life were at once the most pleasant and the most satisfactory. He has frequently wanted a certain book or a rare edition, and these have been sent to him, or facilities have been given for their obtainment. And here it may be remarked that Mr. Peters, whose researches in the world of books are as extensive as they are varied, possesses a library containing many hundreds of volumes.

In this connection he related the following incident:—

A short time ago—to be exact, it was my birthday, January 6th—I cast envious eyes on a complete set of Rowe's edition of Shakespeare, containing Dr. Johnson's preface, in a bookshop. I did not feel inclined to pay the price asked, so I dismissed the matter from my mind. That evening, when I had returned home, the spirit of my mother came, and said she wished me to go out and buy that edition of Shakespeare as a birthday gift from her. I told her the price was too high, and pointed out that it was raining heavily, and, moreover, the shop would probably be shut. She replied, "The price has now been reduced; you will find the shop open, and the rain will stop before you get there." I did as I was directed, and as I reached the shop, which was about to close, the rain stopped. I found the price of my books had been greatly reduced, and purchased the entire edition at one-sixth of the amount demanded on my previous visit.

Mr. Peters added that it was such personal incidents that he considered particularly convincing, as they showed that Spiritualism could and should be regarded as part of one's daily life, and not as a species of sacrament to be only approached at rare intervals.

It may be remarked here that Mr. Peters regards his powers from an essentially rational standpoint. One feels that in spite of the sensitive nature common to all psychics, he has nothing whatever of the neurotic or fanatic about him. He believes in himself, without being an egotist. He has a profound dislike for sham and hypocrisy, a keen sense of humour, and common sense of a high order. His tastes are catholic, he loves art in all its forms, and can talk intelligently and interestingly on a host of subjects.

D. N. G.

SIDELIGHTS.

The current "Psychic Magazine" (Paris) announces that M. André Durville, who has been decorated for his war services, has just been married to Mlle. Maria Heyd.

We are struck by the note of sincerity in the first part of "As the Flower Grows," by Mabel Collins (Theosophical Publishing Society). It deals with a healing Presence, comforting and soothing the wounded on the battlefield, which Miss Collins has seen in psychic visions. As illustrating the spirit of Prussianism, she gives some interesting quotations from Professor Baumgarten, who obviously regards Christ's teaching as too feeble for modern conditions. The second part is an exposition of the author's views on Theosophy, and an amplification of the ideas set forth in her previous book, "Light on the Path."

In a little work on the mysterious "Archaic Sculpturings," dating perhaps two thousand years before Christ, found on the rocks of Dumfries and Galloway, the author, Mr. Ludovic Maclellan Mann, claims to have found a solution of the enigma which has hitherto baffled all investigators. His conjecture is that these curious carved rings and cups, apparently cut promiscuously on the surface of the rocks, represent at certain moments of time during the year the position of the celestial bodies in relation to a central point of revolution. Straight lines drawn through essential points of the carvings converge when produced, to a common focus well beyond the field of the sculptures, and it is held that this holds good in so many cases tested that the circumstance cannot be ascribed to mere coincidence. Diagrams are given in illustration, and certainly they show that the theory is ingenious and to some extent plausible; but further confirmation seems needed to give full assurance that the theory is not fanciful. The book is published at 2s. 6d. net by Messrs. William Hodge and Co., 12, Bank-street, Edinburgh.

LETTERS TO THE EDITOR.

Dr. Crawford's Experiments.

SIR,—I desire to add my testimony to the fact that Dr. W. J. Crawford's séances are held in a light sufficiently strong to observe the whole of the proceedings. I have attended two of these séances and witnessed various physical phenomena, and I am certain there was no contact between the sitters (including the medium) and the table, and that the manifestations were all genuine exhibitions of spirit power.—Yours, &c.

HORACE LEAF.

February 15th, 1916.

Amethysts: A Reply.

SIR,—In reply to "M. M.'s" inquiry on page 48 I believe that the experience of his daughter, to whose passion for amethysts he makes reference, is not unusual. I presume the stone in question is a true virgin stone, and if so, "M. M." has a good find, for, from the psychic point of view, only virgin stones are valuable. The study of stones from the psychic standpoint is most fascinating. When a virgin stone is worn by a sensitive and vibrates to the birth colour, it is an unfailing and true health guide, i.e., it proclaims actually the real state of the wearer.

I may not elaborate hereon, so will conclude by saying that I know of a pure virgin turquoise ring, set in a thin gold band, and worn by a sensitive, which was picked up many years ago for about 27s., and for which a dealer in precious stones offered £10. That man knew a good thing when he saw it. I myself place its value at £20.—Yours, &c.,

ALAN FISHER, M.D.

"Ardagh,"
Horfield Common West,
Bristol.

February 20th, 1916